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PRESIDENTS IN CALIFORNIA

Dr. F. C. Fry and Dr. Carl V. Tambert

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10 CENTS

Good Judgment

YOUNG TOMMY came downstairs in his pajamas. There was a doleful expression on his face as he went to the kitchen window and stood watching the rain fall in torrents outside.

"You know what, Mommy, when I woke up and heard the rain, I prayed to God," he said. "I asked God to make the sun come out so that we could have our school picnic."

His mother joined the small boy at the window. Earlier the clouds overhead had indicated only a passing shower. Now the sky was black, and the rain fell steadily, soaking into the parched earth.

"There are probably lots of farmers praying to God to make the rain continue," she said. "We need it badly."

"THEN WHAT WILL GOD DO? How can he answer both prayers?" Tommy was reluctant to give up his day of fun, but here was a different problem to think about.

"I don't know what God will do. Suppose we wait and see," his mother suggested. "But don't forget—your teacher said that the school picnic would be tomorrow if it rained today."

Tommy nodded, then went back upstairs to get dressed. A short time later, he was down again, this time looking more cheerful.

"Everything will be all right, Mommy," he confided. "I prayed to God again and told him to use his own judgment."

—ERNESTINE DAUM

The LUTHERAN News Magazine of the United Lutheran Church in Am

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THIS WEEK in The LUTHERAN

WHO'LL HOLD THE ULCA PURSE STRINGS? - By Albert P. Stauderman 12
Sixteen-man commission advises tightening up financial procedures

WHO NEEDS HOMES? - - - - - - - - By Henriette Lund 16
A "family album" pictures a variety of prospective immigrants

VISIT TO VENEZUELA'S PLAINS - - - - - - By Janet Falk 20
At frontier outposts there is a paradox of prosperity and poverty

LET THERE BE LIGHT - - - - - - - - - By L. David Miller 23
An acolyte can add dignity and reverence to the church service

MY WHITE HAT WAS A BARGAIN - - - - By Betty Lawrence 25
Not many people sell the hat off their head to a total stranger

CHANGE OF HEART - - - - - - - - - By Harold Helfer 26
It took more than money to change Joe Dover into a generous man

NEWS

Church in the News - - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - By Robert E. Huldschiner 10

Washington: Public Housing Defeat - - - By Robert E. Van Deusen 11

Overseas: Sweden - - - - - - - - - - - By Sten Rodhe 35

France - - - - - - - - - - By Peter Fraenkel 36

News in the Churches:

Iowa - - - - - A. J. Beil 37
Maryland - - - - A. P. Ard 39
N. Y.—Albany - - L. S. Straley 44
N. Y.—Rochester - H. A. Bosch 41
Pa.—Lancaster - - - E. J. Hoh 47
Philadelphia - - Carl Weber 42

FEATURES

Five Make a Family: Forbidden Topic - - - By Margaret A. J. Irvin 29

Know the Bible - - - - - - - - - - By Ralph D. Heim 31

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 32

Books - 33

In Conclusion - - - - - - - - - - - - - - - - - 50

COVER PICTURE. ULCA President Franklin Clark Fry installed Dr. Carl V. Tambert on July 8 as the second full-time president of the Pacific Southwest Synod, succeeding Dr. James P. Beasom, Jr. Drs. Tambert and Beasom were former pastors of First Church, Glendale, Calif.

THE CHURCH IN THE NEW

Clock strikes at Evanston

At 2 P.M. on Aug. 15 delegates and visitors would be in their seats at Northwestern University's big field house, McGaw Hall, for the first session of the World Council of Churches assembly. First session would be brief—one hour, three speakers—as the assembly tuned up for the 16-hour days that would follow.

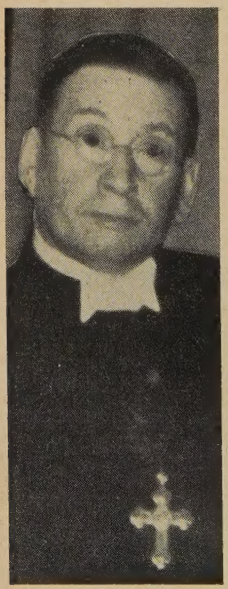
Well-assorted theologians were scheduled to explain the assembly's main theme —"Christ, the Hope of the World"—at the first session. One is an American, Dr. Robert L. Calhoun, a Congregationalist professor at Yale Divinity School. Another is a German Lutheran, Dr. Edmund Schlink of Heidelberg University. The third is Bishop Lesslie Newbigin of the Church of South India.

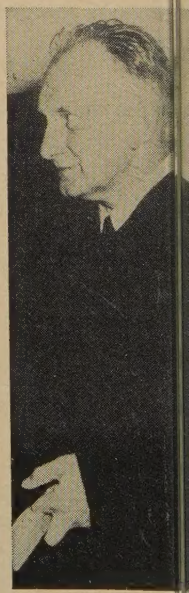
Beginning Aug. 16 morning worship is scheduled each day at 8:45 and ev prayers from 10 to 10:30 each Between each day's opening and c worship, a strenuous program o dresses, study conferences, and bu meetings is planned. Churchmen 48 countries had arrived in Evansto week for what Dr. Franklin Clar calls "the most notable ecumenical on the North American continent lifetime of everybody who reads lines."

Roll Call

"A spectacular galaxy of churc will be at Evanston," Dr. Fry pred "Bishops' crosses, gaiters, beards, ments, turbans, ruffs, and many a tively baggy sacksuit will blend ever-changing kaleidoscope on the western campus. The most influ

BESTE CAVERT SHERRILL HROMADKA





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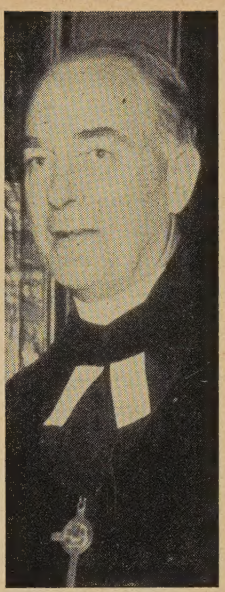


HORTON

voices in non-Roman Christendom will be within earshot day and night. Name a celebrity and he is almost certain to be here."

Among churchmen at Evanston this week are:

Bishop Niklot Beste, German East Zone
Dr. Samuel M. Cavert, Presbyterian USA
Bishop Henry Knox Sherrill, Episcopal USA
Dr. Josef Hromadka, Czechoslovakia
Bishop John Wand, Church of England
Bishop Johannes Smemo, Church of Norway
Archbishop Yngve Brilioth, Church of Sweden
Dr. Douglas Horton, Congregational USA

Anglicans get together

The advantage of holding two conventions for the price of one had appealed to Episcopalians and Presbyterians. World Council delegates coming to Evanston arrived in time for their denominational assemblies.

American Episcopalians invited representatives of all churches which have originated from the Church of England to a 10-day session in Minneapolis. "We shall be optimistic if we estimate ourselves as constituting more than 3 per cent of Christendom," Prof. J. P. Hickinbotham told the assembly. "Though our place be small, it may not be altogether without significance."

The "small group" consists of 14 churches in the British Isles, U.S.A., Canada, West Indies, Africa, and Asia, with about 30 million members. Significance of the Anglicans, it was said, is that they combine Catholic and Protestant traditions.

"The difference between what is roughly called High Church and Low Church," said the bishop of London, Dr. John Wand, "is so strong that some outsiders believe we actually include two different churches within our limits." This dualism, he said, existed in Christianity

from the earliest days. "If St. Paul can be both Catholic and Evangelical," said Dr. Wand, "so can you and I."

The archbishop of Canterbury, Dr. Goeffrey Fisher, disagreed with proposals to draw churches of the Anglican communion into closer organizational relation. "The less centralized organization we have, the better," he said. "Centralized organization almost always tends to tyranny."

Presbyterians want intercommunion

Anglicans and Lutherans had usually objected to nonmembers receiving communion in their churches. Anglican churches permit intercommunion with Lutheran churches of Sweden and Finland (which have bishops in the historic succession) but not with Protestants in general.

Presbyterian and Reformed churches, holding a world assembly at Princeton, New Jersey, this month, objected strenuously to withholding communion from nonmembers. "As Reformed and Presbyterian churches, we bear witness to our fellow Christians," they said, "that we are committed to the mutual recognition of the ministry, sacraments, and membership of all evangelical churches. We invite and gladly welcome the members of all such churches to the table of our common Lord."

The Presbyterians said they believe that "we dare not refuse the sacrament to any baptized person who loves and professes Jesus Christ as Lord and Saviour." They said that "those who are at present unwilling to practice such intercommunion gravely impede the cause of unity. Therefore we would welcome face-to-face talks with our fellow Christians in other churches, looking forward to the time when all sincere Christians will be welcome around a common table."

Vote was 66 to 65 at the Presbyt assembly in favor of ordination of w to the ministry. The ballot does not mit any of the 66 churches in 42 tries which compose the World Pres rian Alliance, but was "just a state of attitude and belief."

Hromadka is accused

A 53-page pamphlet about Czech vakia's Dr. Josef Hromadka had published in June by the Hartford (necticut) Theological Seminary. It written by Prof. Matthew Spinka had been intimately acquainted Prof. Hromadka, and says the C churchman "has adopted the basic essential principles of the M philosophy."

Prof. Spinka says that "the Cz slovak government could hardly fin other man, even of the party of its cial ranks, to equal this non-party logian in effective propaganda." R sentative Alvin M. Bentley placed whole Spinka document in The *gressional Record* in preparation for mittee investigations he plans this regarding Communist infiltration o churches in Iron Curtain countries.

Hromadka explains

"I am not a Communist," said Hromadka at the Presbyterian sessi Princeton this month. "I have never a Communist and my people kno I am ready to help in the reconstru of my country because I think it i Christian duty to do it. I am not a of two faces. I just go about my way as a Christian theologian."

Prof. Hromadka said "so-called C tian civilization" is disintegrating. about 200 years nominally Christia tions have been more or less pillars masters of international order," he Now "we have to sense the imperce

and yet real shifting of the center of gravity from the Christian nations to the non-Christian world . . . Christian nations are ceasing to lead the world."

Christian nations, said Dr. Hromadka, "have failed to carry out the indispensable, long-awaited social adaptations, to establish a basis for peaceful co-operation, and to assist other nations in their struggle against misery, poverty, and ignorance."

Final report on 1953 ULC statistics

United Lutheran Church membership increase in 1953 was the largest in the church's history—55,427. Final report on 1953 statistics came this month from the church's secretary, Dr. F. Eppling Reinartz. Membership figures are slightly higher than in the preliminary report published in the Apr. 21 LUTHERAN. Total reported at the end of 1953 was 2,143,372.

The total includes children as well as adults. Confirmed members at the end of 1953 numbered 1,482,354. Active adult membership (communing) was 1,057,078.

Membership increase had been rising steadily since 1947.

	Membership	Gain
1948	1,914,018	33,330
1949	1,952,569	38,551
1950	1,995,362	42,793
1951	2,038,074	42,712
1952	2,087,945	49,871
1953	2,143,372	55,427

More children

High birthrate since World War II had restored the ratio of child members to adult members which prevailed in ULC congregations in the 1920s. Highest ratio was in 1932, 31 per cent, when there were 1,021,164 confirmed members and 458,822 child members.

The ratio dropped through the 30s and reached a low point in 1943, when child membership was 28.1 of the total. Since

U.S. SURPLUS PUT TO WORK

From huge U.S. reserve of powdered milk, 180 tons were distributed last month by American church agency to needy people in Hong Kong

1943 the ratio has gradually increased, and was 30.9 in 1953.

Number of child baptisms in 1953 was the largest on record—57,488. Average number per year in the last seven years has been 53,819. Average in the preceding seven years was 40,255.

In 1953 the number of children listed on "the nursery roll" (to age 3) for the first time exceeded 100,000. Total in 1952 had been 99,335, and in 1953, 101,113. Sunday school pupil enrollment went up 20,667 last year, from 701,084 to 721,751.

High birthrate since the war will begin to affect adult church enrollment about 1960, as children born in 1947 are confirmed. Child members confirmed in 1953 numbered 23,795. The number may be 50 per cent higher by 1960.

More money

Dollars reaching treasuries of United Lutheran congregations had multiplied more rapidly than the population. Even though inflation of U.S. currency was practically at a standstill in 1953, United Lutheran offerings increased 7.5 per cent. Total in 1952 was $62,996,713, and in 1953, $67,719,801.

Of each ULC dollar contributed in 1953, 47 cents were used for local congregational expense, 32.2 cents for congregational building funds and debt payment, 7.5 cents for ULC apportionment, 5 cents for synodical apportionment, and 8.3 cents for other benevolence.

Vatican gold

Reports that the Vatican is immensely wealthy are "a myth" circulated by Communists, a Vatican publication said this month. The church is not as wealthy "as its enemies suppose," said *Osservatore Della Domenica.* "Its financial means are barely sufficient to meet the needs of the church in every part of the world, and especially in the mission fields."

A rumor that gold ingots worth million had been bought by the Vat from the U.S. treasury at a disc were investigated by Paul J. Clarke reported this month in The *Churchr* A treasury official stated that $26.8 lion in gold had been sold to the Vati but at the full price. Ingots are hel Federal Reserve vaults to backstop V can transactions in the New York S Exchange, said Mr. Clarke.

Wisconsin court bans school

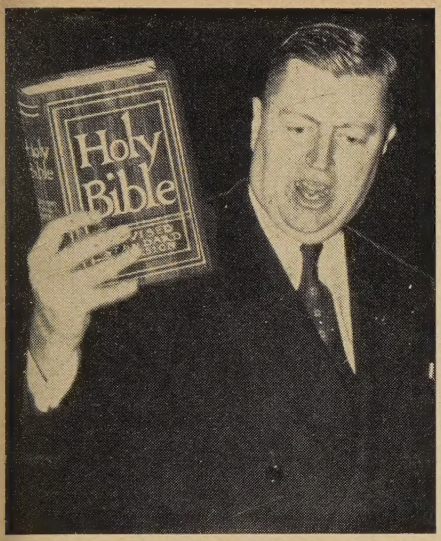
Missouri Synod and Wisconsin Sy Lutherans had agreed to withdraw f joint operation of a parochial high sc in Milwaukee. The Wisconsin g hoped to secure a site in suburban W watosa.

Residents of the community obje claiming that a school would congest streets, bring noisy crowds to ath events, and "interfere with the peace comfort of the neighborhood."

Last month the Wisconsin Supr Court ruled against the Lutheran sch It is true, said the court, that pu schools built in various communities also be objectionable to the neighb But a public school may be permi because it serves the entire commu without discrimination. "The pri school imposes on the community all disadvantages of the public school does not compensate in the same ma and to the same extent."

Fundamentalist attacks

In a big tent in suburban Philadel Dr. Carl McIntire and his Internati Council of Christian Churches sp tered their anger against the World C cil of Churches. Dr. McIntire said knows he is a trouble-maker, like El who thundered against the prophets Baal. "Is it you, you troubler of Isra



CARL MCINTIRE
Alias Elijah

King Ahab asked Elijah.

Church leaders meeting in Evanston, said Dr. McIntire, "are the prophets of Baal, with their groves and shrines." They represent the "apostate system of our day." The McIntire group, he said, are "those who have not bowed the knee of Baal, those who believe the Bible to be the word of God."

The odds are 450 to 1 against the McIntire council, Dr. McIntire said (as in the Elijah story). "But we cannot disarm. We must continue the fight."

The McIntire international council consists of splinter denominations (such as Dr. McIntire's Bible Presbyterian Church which he formed after he was expelled from the Presbyterian ministry in 1936). Total membership is about 150,000. The McIntire council, which met Aug. 3-12 in Elkins Park, Pa., has secured wide publicity for its violent attacks on the World Council and the National Council of Churches in the U.S.A.

Dr. McIntire had previously claimed that money for his crusade could be easily obtained from wealthy American industrialists. This month he said his council is "broke." It must depend on small gifts from its rank-and-file members.

Refugee plan is "failure"

Scott McLeod was accused last week as the cause of failure of the U.S. plan to let 214,000 refugees find homes in America. A program for admitting the refugees had been enacted by the Congress a year ago. Only a trickle of non-quota immigrants has arrived.

Congressman Emanuel Celler said on Aug. 8 that with McLeod as administrator of the immigration program, "the goal of admission of 214,000 refugees will never be achieved." McLeod, who was placed in the State Department to appease Senator Joseph McCarthy, has refused to permit church organizations to co-operate in refugee resettlement as they did in finding homes and jobs for 400,000 DPs.

"Over 400,000 DP's assurances of jobs and homes were permitted by religious and welfare organizations like the Rural Catholic Life Conference, the National Lutheran Council, the Jewish Joint Distribution Committee," said Representative Celler. "These assurances were carried out and no difficulties ensued. Jobs and homes were provided."

President Eisenhower "has finally realized that operations under the Refugee Act of 1953 have failed," said Mr. Celler. The president appealed this month to state governors to set up committees to speed up resettlement. Mr. Celler said the goal cannot be achieved "by any presidential proclamation." The McLeod administration of the Refugee Act, he said, "is riddled with politics. Welfare organizations whose help is needed for the full flow of refugees have condemned and shunned" McLeod.

World News Notes

THE GERMANS, who have never been afraid of coining new words, are coping with a new expression: *"Vermassung."* It stands for the trend toward denying the part the individual must play in the nation and attributes undisputed leadership to organized masses.

Chancellor Adenauer discussed this trend and its meaning recently before graduates and undergraduates of Berlin's Technical University. His comments came at a time in which concern has been voiced over the re-emergence of ultra-nationalistic tendencies among German student associations.

These tendencies lead to regimenation of the minds and to denial of intellectual and spiritual values. Adenauer spoke of the danger that threatens the individual in an era of mass organizations, of the need for protection of the independent mind against the threat of "Vermassung."

"The dominion of the masses means the dominion of collective thinking," he warned. "It means the subjugation of the individual, the outlawing of the outsider to whom alone mankind owes its progress . . . We must not become a mass, led by slogans and loudspeakers. Collective thinking and individual achievements are diametrically opposed to each other. Without a climate in which the individual can freely grow and perform, the German nation will be doomed."

ITALIANS ARE COMING to grips with the problem of European unification. The Chamber of Deputies committees have approved the European Defense Community treaty before the summer recess, and both houses of parliament will begin debate on ratification of the much-discussed treaty early in fall. By that time, a preliminary agreement with Yugoslavia on the seven-year-old Trieste dispute m have been reached, and political lea will press for swift action on the Eu pean army plan. This action is likely come, but it means nothing to the i vidual Italian.

EDC provides the basis for arm twelve German divisions. To the ot five member nations, among them It it means merely the creation of one m supranational body with authority o part of the national armed forces—a v small part, actually, since one part of existing forces is already committe NATO, a fifteen-nation alliance t stretches from the American shore Turkey.

Except for the important topic of h and when Germany will be rearm EDC as a military concept is of li importance. It could become import as a further step toward political integ tion of Europe, and to many Europe leaders this is its principal merit. But t integration must be achieved in the mi of the people before becoming the I of the nations. Much time will pass fore this happens, regardless of what National Assembly in Paris or the Cha ber of Deputies in Rome decides.

SWEDISH WORKERS may eventually the 40-hour week. Since 1919, the hour week has been the law of the co try. Now a government committee studying the problem of shorter work hours. But the 40-hour-week goal v be reached only gradually to avoid risk of lowering the country's high sta ard of living or damaging the natio economy. A general pension system workers is also under consideration.

—ROBERT E. HULDSCHINE

PUBLIC HOUSING DEFEAT

THE HOUSE AND THE SENATE take opposite sides on the question of public housing. This has been true under Democratic and Republican administrations. The Senate takes a broader view of the national housing question, and realizes that a small percentage of American families unable to afford decent homes on low incomes need low-cost rental housing. The House chronically tries to knock public housing out of the housing bill. The result is usually a compromise.

The reason for this difference in viewpoint is not clear. One explanation is that many representatives are sent to Congress by rural or small-town constituencies, where the problem of overcrowding is absent. Congressmen from large cities, where slums breed disease and crime, usually are in favor of subsidized housing projects. Senators are elected by a statewide vote, in which the city vote is often crucial, and are more alert to typical urban needs.

Diminishing returns

THE NATIONAL HOUSING ACT of 1949 was born in the Senate, of bipartisan parentage. The late Senators Taft and Wagner, together with Senator Ellender, fathered it. This Act placed the U.S. on record as to long-range housing goals, adopting as a national objective the providing of a decent home for every American family. It gave incentives to the construction industry to build a million new homes a year through private initiative. It also authorized a program of 135,000 low-cost rental units a year, with federal aid to states and cities to make this possible.

The law was passed by a narrow margin in 1949, over the opposition of real estate interests. In succeeding years, the number of public housing units authorized was slashed by the House to 75,000 to 50,000 to 35,000, to 20,000. Last year and again this year, an attempt was made to eliminate the program altogether.

Meanwhile, the Administration took a "new look" at the housing problem. As the result of a study by a special commission, President Eisenhower proposed a modest four-year program of 35,000 public housing units a year. A Senate committee voted to reinstate the original 1949 goal of 135,000 a year; but this foundered on the rock of racial segregation. Instead, the Senate approved the president's four-year program.

THE HOUSE, true to form, voted to end the public housing program. The two bills went to a conference committee. They emerged as a compromise which was in effect a crushing defeat for public housing. The conference report authorized a one-year program of 35,000 units, but limited it to those communities which have an approved slum clearance, urban development, or urban renewal project under way and need the public housing to provide homes for families displaced by the other programs.

There are less than 25 such communities. Other cities that might start urban development projects will run into time-consuming red tape. A fair estimate is that less than 10,000 low rental homes will be built this year.

The administration has been handed a setback by its own party in Congress. But the real setback is to families crowded into dingy tenements, who had hoped for a decent home.

—ROBERT E. VAN DEUSEN

Who'll Hold the ULCA Purse Strings?

By ALBERT P. STAUDERMAN

Report of Commission on Organizational Structure advoca tightening up of financial procedures throughout the chu

AT THE 1952 CONVENTION of the United Lutheran Church, held at Seattle, Washington, the following resolution was adopted:

"In view of the continuous growth of The United Lutheran Church in America and of its expanding program, your Committee of Reference and Counsel recommends that this convention instruct the Executive Board of the Church to appoint a commission of sixteen members, eight clerical, eight lay, to survey and study the organizational structure of The United Lutheran Church in America and to report its findings and recommendations to the 1954 Convention of the Church."

IN RESPONSE to this mandate, the Executive Board named a sixteen-man commission composed entirely of persons who were not members at the time of any of the church's elective boards or committees. This group chose Dr. W. Carl Satre as its chairman. He is pastor of Augsburg Church, Toledo, Ohio. As secretary it named Mr. Charles K. Woltz, a member of St. Mark's Church, Charlottesville, Virginia, and professor of law at the University of Virginia. Dr. George F. Harkins, assistant to the ULCA president, was named liaison agent between the Commission, the ULCA officers, and the management counsel later engaged, and was the Commission's only "staff member."

The Commission organized itself i four separate committees in order carry out the yeoman task that lay fore it. Lengthy interviews were requ with synodical officials, ULCA lea and Executive Board members, members of boards and agencies, ar wide variety of other people who information to provide. To consolid correlate, and condense this mass of formation with a view to making rec mendations required many hours of bor. Because of possible misinterpr tion of the "tentative thinking of Commission" publicity releases were l

Major issues at the Toronto conve tion of the United Lutheran Church October will center around the repo of the Commission on Organizatio Structure. The Commission's report h been mailed to all convention delega for their study. In order to inform t membership of the ULCA about so of the most pertinent items in the 10 page report, THE LUTHERAN *will publi a series of articles outlining some of t major actions proposed by the Comm sion. This article deals chiefly wi financial provisions. Later ones will e plain proposed changes in the structu and program of the boards, agencies a auxiliaries and in the ULCA itself.*

Comprehensive nature of the report indicated by the fact that it makes 1 recommendations, 10 "suggestions," pr poses 21 amendments to the ULCA Co stitution and 27 changes in the by-law

ited to written announcements of the agenda of meetings.

That the Commission was active was no secret throughout the ULCA. Hundreds of committee and subcommittee meetings in dozens of cities aroused attention, interest, and wonder. What were those grave men who asked so many questions and then filled notebooks with the answers really thinking about? Were they taking the pulse of the ULCA and finding it normal, or was there real concern about the patient?

IN HIS MESSAGE to the first session of the Commission, Dr. Franklin Clark Fry had said "The ULCA is a healthy organism . . . Nobody even suspects a serious illness, much less a general breakdown . . .

"This Commission has been created to study *structure,* not program nor finances nor adequacy of personnel to perform their duties. If an excellent man is doing a superior job in spite of structural defects, the *structure* ought to be improved . . .

"The Commission will be wise to concentrate its energy and attention upon the church's bony skeleton. Questions having to do with the body around the skeleton, all the way from internal medicine to plastic surgery, are other people's business."

The nature of the Commission's report makes it clear, however, that considerable difficulty was encountered in separating organizational structure from operational procedure. Perhaps it was necessary in some cases to cut away a lot of fat and sinew before getting down to the bone. It becomes obvious to the reader of the report that many of the recommendations and comments have nothing to do with organizational structure, but are included because they are

Members of the Commission

Rev. Dr. W. Carl Satre, Toledo, Ohio, Chm.
Charles K. Woltz, Charlottesville, Va., Secy.
G. Allan Dash, Jr., Philadelphia
Fred W. Drinhaus, Chicago
Rev. Dr. Russell S. Gaenzle, Albany, N. Y.
Rev. Dr. Donald L. Houser, Pittsburgh
Dr. Harry E. Isenhour, Salisbury, N. C.
Rev. Dr. Lloyd M. Keller, Baltimore
Rev. Albert W. Lotz, Kitchener, Ontario
Dr. Roland J. Mathies, Springfield, Ohio
Rev. Dr. George B. McCreary, Minneapolis
Gilbert E. Olson, Phoenix, Arizona
Paul H. Palmquist, Omaha, Nebraska
Rev. Dr. Harry B. Schaeffer, Leesville, S. C.
Robert L. Weller, Ardmore, Pa.
Rev. John W. Whetstone, Muncy, Pa.

the logical outcome of changes in that structure. If they had not been thought out and recommended, the report of the Commission would have been incomplete and would have required further implementation by some other commission or committee. However, this thorough-going procedure added measurably to the task of the Commission.

For example, one of the recommendations is that the name of the Board of Education be altered to "Board of Higher Education." Obviously this change in name will not alter structure in any way; but it may be a logical procedure if other recommendations of the Commission relating to the Board are adopted. To paraphrase Shakespeare, a rose by any other name would have the same structure!

ACTUALLY THE Commission proved conservative in its approach to the basic structure of the ULCA—its relation to its 32 constituent synods. If the study is one of the "skeleton" of the church, as Dr. Fry implied, this was surely the spinal cord. However, the Commission recommends that two important items included

in this relationship be referred to special groups.

One concerns the "desirability and feasibility of modifying the present division of functions between the constituent synods and the ULCA." This is referred to a proposed new body, a "Council of Synodical Presidents." In the other major proposal, the Commission asks that the "President of the Church shall be directed to appoint a committee to give thorough study to the desirability and feasibility of ULCA ownership and control of seminaries and to report its findings and recommendations to the 1956 convention."

FINANCES

Although pocketbook or purse isn't necessarily a part of the skeleton, great interest is sure to be aroused by the Commission's proposals regarding the finances of the ULCA, its synods and its boards. Far-reaching recommendations on several points are definitely proposed, and other items are "suggested" for further exploration and later report.

Some of the most truculent reactions to the entire report are likely to be aroused by these proposals. Matters such as pensions and salaries reach more directly into the lives of ULCA personnel and pastors than any others.

GETTING MONEY

Boards and agencies of the ULCA should receive their income directly from apportionment funds, except for the gifts and grants made by the official auxiliaries —the Women's Missionary Society in particular. The Commission definitely recommends that "no ULCA Board other than the Executive Board shall make any appropriation to another Board of the Church." Implementing this is a further recommendation which would end subsidies now granted by the Board of Publication to the Board of Parish Educati for the editorial work done by the latt Scholarship grants made by some boar are also affected.

Boards and agencies are also cut from two other sources of incom Financial appeals which some boar have made in connection with the C endar of Causes in the future "shall restricted to educational emphases" Commission recommends. Solicitation legacies and endowment funds shall made only through the Department Stewardship under the Executive Boa the Commission proposes. Other boar or auxiliaries would still be permitted accept unsolicited bequests, the Comm sion adds, but boards should cease to promoting agencies, possibly competi among themselves to obtain such fun

Another recommendation, which t Commission does not explain in its r port, states that "No board may incu without prior approval of the Executi Board, an indebtedness exceeding on twentieth of its income during the pr ceding calendar year." This would affe mainly the Board of Publication, whi must prepay the cost of its productio before any income is received from sale. The proposed new hymnal, for e ample, will require the investment of se eral hundred thousand dollars before a income from the sale of copies becom possible.

KEEPING MONEY

Strong support for the new Comm Investing Fund of the ULCA is given a Commission recommendation that ca on all boards, agencies and auxiliaries amend their charters, constitutions a by-laws so that "all of their investib funds not subject to legal restrictio which prevents such action" shall placed in the CIF. This action will elim

nate the problem of duplication of effort in administering investments and will offer better opportunities for maximum return on investments, the Commission explains.

Not included in the above are the large sums now held by the Board of Pensions for its Contributory Pension Plan and which must be invested according to law. However, the Commission recommends that a referendum be conducted concerning the investment of the funds and the results be reported at the 1956 ULCA convention.

SPENDING MONEY

Every penny spent by boards, agencies and auxiliaries of the ULCA will be carefully checked by the church's officers at New York if another recommendation proposed by the Commission is passed. "The Comptroller shall have general supervision over the accounting procedures and practices relating to finance and properties of all boards, agencies and auxiliaries and shall have authority to require an acceptable system of accounting," says one recommendation. Another adds that "The Comptroller shall serve as the Comptroller of all boards."

At present the ULCA Comptroller is employed by the Executive Board as an assistant to the treasurer, who is an elected official of the church. Normal duties of a comptroller are those of keeping records and warning financial officers when outlays exceed budgeted amounts.

Because of the added duties imposed if the ULCA Treasurer and Comptroller are also to supervise the finances of thirteen other organizations, the Commission has recommended that "the Treasurer may be a full-time salaried officer of the church." At present the ULCA Treasurer serves on a part-time nonsalaried basis.

Other restrictions are placed on expenditures of boards and agencies by the Commission's proposals.

SALARIES OF executive personnel of the boards and agencies are also to be controlled by the Executive Board, the Commission proposes. If possible, "standardized salary arrangements and personnel practice for staff personnel of the rank of Executive Secretary or Director" are to be defined. If this proves impossible the Executive Board will have to approve any "salary changes in those brackets."

Executive Board control and equalization of salary scales and personnel practices is envisioned all down the scale, since the report states that "boards which are either unable or unwilling to adopt practices as liberal as those of other boards" are "placed in an unfavorable competitive position. At times employee morale has been affected." No details are given to document this statement.

Synods are also limited in their freedom to spend their funds. The report calls attention to resolutions adopted at the Savannah Convention in 1934 which recommended that synods make no additions of new items to their budgets without conference with the church, which has usually meant Executive Board approval. The new resolution proposed broadens this general principle by stating that "all synodical programs shall be planned to accomplish the work of the synod without impairing in any way the work of the whole church."

Specifically, in the report, the synods are advised not to provide their own pension systems or supplements or take other actions which are in general provided for the whole church through one of its agencies. This might also apply to synodical initiative in organizing and supporting new mission congregations.

WHO NEEDS HOMES?

By HENRIETTE LUND

Here's a picture of a few of the thousands of families n waiting in Europe, hoping for a chance to find a new life h

Who are the people waiting on the other side of the ocean in the hope that some resettlement plan may bring them to the U.S., Canada, or some other friendly free nation? What are they like? Will they make good neighbors, valuable additions to our country?

The representative of the National Lutheran Council's Division of Welfare here presents a "family album" of some of the hopeful refugees now awaiting possible transplanting to these shores through the Refugee Relief Act of 1953.

All names are fictional. Local pastors or the Lutheran Service to Immigrants, 50 Madison Ave., New York 10, can supply further information.

THE FIRST PICTURE is that of Johan Lerch. He and his family are gathered about the table in their barnyard room. The four children and the father are standing, as there is space only for the bench on which the mother and infant child are sitting. The children are undersized and thin. It must be supper time, for they are bowing their heads in prayer. Before each one are a slice of dark bread and a piece of sausage no longer than a finger. Icicles hang from the window and the one little potted plant is frozen.

"Do you think there is a place for 'solid' workers in your country?" the father asked later. "I was brought up on my father's large farm in Silesia. It had modern machinery which I know how to operate. We love the country."

LOOK AT THE FACES of this striking family! Look into their hearts if you can. The parents must have been near star tion but they managed, perhaps by sup human power, to keep the three child shining with health and enthusias Necessity has driven the father into m kinds of work, so that he does equa well plumbing, bricklaying, building even making the children's shoes.

"Papa is wonderful; he can do ev thing," whispers the wife.

PAPA CAN DO EVERYTHING

Rosemarie has reached her twenti birthday and is a lovely person, wh some, energetic and sympathetic to parents' need. She interrupted her tra ing as a nurse to help feed the youn children by earning money knitting a embroidering day and night. Peter, six-year-old, asks if there is a chance be a cowboy or Indian in America! T family seek earnestly an opportunity live in safety so that they can prot their promising children. They are

kind who will make a contribution to church and community life.

SIX YOUNG CHILDREN

HERE IS AN ADORABLE BABY with large blue eyes. Its parents and five young brothers and sisters are looking lovingly at it. They are a devout, earnest family who do not seem to fit into the forlorn shack in the background. The father built the house out of discarded boards and parts of old cars. Look closely and you will see the double-decker beds and the tiny iron stove that serves as a cooking and heating range. There are lines of laundry hung from bed to bed, for the children must always be clean and neat.

The father was reared in a Lutheran parsonage and he and his wife carry with them the fine traditions of their family. He is a mechanic and electrician by aptitude and a farmer by choice. They are all eager for the chance to live safely.

MR. AND MRS. BRINKE are a substantial couple. Behind their outward composure, however, are marks which bespeak suffering. They have just finished writing twenty pages of their life's history as part of the dossier that is being prepared about them.

"We cannot go on without talking with you," both said, as they explained how they and their young daughter had fled from Czechoslovakia without their 16-year-old son, because the boy no longer could be trusted to keep their secret. "We have never heard from him since. Our one hope which makes life bearable is to find a place where we can bring up our child safely."

Mr. Brinke is an electrical engineer, well trained.

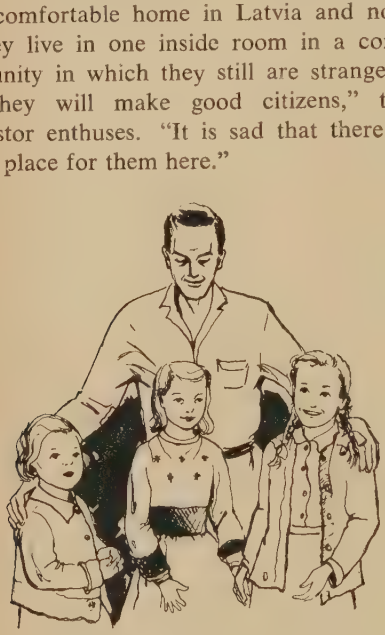
FRANZ MAJERL, a Yugoslav machinist, looks progressive. You will note that his clothes are neatly pressed to draw attention away from the shabbiness. He has a big cigar in his vest pocket—the same one he has carried all winter. He keeps it there for looks, for he doesn't want his children to know that he is out of work. He tries to be "gemutlich." His wife knows there are "tears in his throat" and she makes a great effort with him not to accept defeat.

They manage without adequate food in order to have enough to reach around for the youngsters. It is hard to understand what endless unemployment does to the whole family. We talked about the compassion of Christ and what opportunities Christ's followers in our country might give, and the man trembled so that he could not speak the words that seemed to shape into a benediction.

NEXT COMES THE PATHETIC family of four who barely escaped with their lives as they came across the Polish border. Cheerful people are the Lowskis, who strive to live uprightly. The father likes farming "absolutely" and with his all-round skills and long experience he hopes to rebuild their home on a farm. His wife is also country-bred, "can milk and is a good cook too." Even the father and older boy can milk—quite contrary to local custom.

The ten-year-old son is a gifted scholar who has had little chance for schooling but who always asks "grown-up questions." They are certainly capable and should be a joy to a sponsor.

"I WANT MORE than anything else in this world to immigrate to United States." Mr. Karlsons and his wife and adult son are convinced that this is their only solution for a satisfying life and they plead for the help of the church. They are the only members left of a large family who were taken by the enemy. They once had a comfortable home in Latvia and now they live in one inside room in a community in which they still are strangers. "They will make good citizens," the pastor enthuses. "It is sad that there is no place for them here."



EXILES FROM EAST PRUSSIA

WHEN ASKED why they wished to emigrate, this father pointed to the little daughters and said: "These are my three reasons." They are adorable reasons—pretty and good to look at and well mannered besides. Exiles from East Prussia where the father was a skilled textile worker, the family has been unable to place their roots anywhere. They want to end their flight.

IT TAKES MORE than color photography to bring out the rosiness in the cheeks of this young wife. She is wholesome in appearance and smiles broadly as she speaks of her husband's unusual abili "There is nothing in the way of worki with wood that he doesn't do han somely," she says. "You ought to see t beautiful cabinet he made for our hom

This Hungarian couple are clean-c enthusiastic and energetic persons. Th like quiet living and hope to settle in small town where they can work ha and move forward as they prove th worth. Their chief interest is their lit child, Daniel. His sticky fingers a clutching a piece of candy which I ga him and he adopts me at once as "Tante." Even to look into their fac inspires confidence.

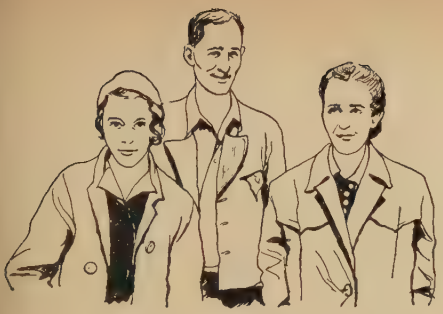
THERE ARE four lonely unattached pe ple on this page. The Ukranian woma with graying hair lost all the members her family in the war. "She has a fai which expresses itself in serene living says the pastor. "She will fit into a hous hold which needs a steady assistant."

The next is Bruno Bautz, a mechan who is interested in service station factory work. At thirty-two, after yea of separation from his widowed moth and two sisters in Estonia, his consumi ambition is to live a normal, useful li

Josef Wagner, a single man with n a relative in the world, is an unassumin lowly person who is willing to work ha and has done so most of his thirty yea

This "lone ranger" would like to underground in America! He thinks can give the best satisfaction in his bu ness of coal mining. His parents, broth and sister were left behind in the flig from Latvia and he does not know if th are alive. He wants to begin a new li in a land where there is freedom fro fear—and a chance to go upwards! He a handsome lad, too.

IF THIS WERE TELEVISION you wou see that Anton Zlezak walks stiffly. H



ANTON ZLEZAK'S FAMILY

was shot in the knee during the war but fortunately is not really handicapped thereby. He is a carpenter and painter trained in the school of hard knocks. The teen-age daughter sings in the choir and likes outdoor sports such as skating and swimming. Despite their enthusiasm, this family has been unable to build a home for themselves. The mother brushed away a tear as the interview was finished and then looked confidently at her husband as she said, "We are placing all in God's hands."

"WAR BABIES," the mother calls her two older children. Look at Rickard, who was born after the war. He is the only one who is of normal growth. Rickard is a plump youngster, while Elsa, ten years old, looks as though she is seven, and Manfred, seventeen, might pass for twelve or fourteen. Here are children who clearly have paid the price of war in shrunken bodies which never had a chance for wholesome development.

These children followed the conversation about possible immigration with tenseness. Their keen eyes seemed to look through one. Only the father broke down; his wife explained that the struggle for existence is almost more than his tired shoulders can carry. He is a printer and a good one.

Without help this likable couple and the "war babies" and the postwar child are doomed. This is not a pleasant picture but let us linger over it, for there, but for the grace of God, we might have gone.

And so the pages of this album turn on. You are the artist in giving, who retouches these human pictures. Your friendship and a few of your resources will help to restore life's values to devastated human beings, and bring true life into your living.

Will you help a family find a home?

The greatest force on earth is love.

AT AN EXHIBITION of modern Chinese paintings in Shanghai we overheard a visitor tell the artist she would like to buy one of his pictures—a bird on a bare branch. She explained to him, however, that she considered the painting too empty and suggested that he add a few more branches and leaves.

"If I did that," the Chinese artist answered, "there would be no room for the bird to fly."

—JUDITH AND ARTHUR HART BURLING in *Chinese Art* (Studio-Crowell)

A NATION THAT SILENCES or intimidates original minds is left only with unoriginal minds and cannot hope to hold its own in the competition of peace or war.

—HENRY STEELE COMMAGER in *Freedom, Loyalty, Dissent* (Oxford)

Visit to Venezuela's Plains

By JANET FALK

Baptisms, weddings and pastoral counseling were includ in tour among pioneers who've settled in the back coun

EARLY THIS YEAR, as part of Dr. Falk's pastoral work in this country, we set out on an auto trip through southeastern Venezuela. It was a trip which covered a distance equal to that from coast to coast in the U.S.A., or from Stockholm, Sweden, to Cairo, Egypt. Only it was different from either, for the back country roads in Venezuela don't appear on any map and often scarcely seem to exist at all!

There were four of us in the Henry J (*Enry Heota* as they say here) when we set out, for our two boys accompanied us. It was our second long trip through Venezuela. Two years ago we had driven the length of the Andes to the Colombian border and then down to the oil fields around Lake Maracaibo. This trip was to take us in the other direction. We had deliberately chosen to start out in January, just at the end of the rainy season, because later in the year the heat is unbearable and during the rainy season the roads are often completely under water.

WE QUICKLY LEFT the mountains behind us—Caracas itself lies 3,000 feet above sea level—and wound down onto the plains of *llanos*. As far as the eye can see, there is no sign of life, except for an occasional little burro standing like a statue by the side of the road. Vegetation is poor, consisting mostly of palm trees and cactus. But underne large sections of these *llanos* lies Ve zuela's great wealth—her oil.

Day and night, for 365 days a y the refineries are working. Seven p lines border the highway leading from oil fields to the port of Puerto de la C where the oil is shipped in tankers to United States.

Towns near the oil camps have mu roomed in the past few years. Unfort ately they are not model towns to proud of, but frontier settlements s as existed in the U.S. far west in g rush days. One bar after another li the streets and the scum of the ea seems to gather there. Many an Am can or European, the victim of alcoh has disappeared from sight in this savory atmosphere.

But there is a brighter side. Most f eigners who live in the oil camp to with their families enjoy the grea comfort. We were lucky to spend a and night in the largest of the Cre Camps and to enjoy the hospitality of of the engineers. A beautiful club ho with swimming pool and golf cou crowns a hill whose green slopes dotted with the homes of the staff wo ers, which are completely and comfo ably furnished by the oil company.

THESE FOREIGNERS are in Venezu on contract and expect to return to U.S. or Europe at some future date. what about the immigrants—the th sands of families who come to this h

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Mrs. Falk is the wife of Dr. Heinrich Falk, pastor of the NLC-sponsored Lutheran congregation at Caracas, Venezuela.

pitable land, grasping at the last straw of a chance to start a new existence, after being tossed around Europe for so many years? Venezuela offers them a haven, but once they are here, they are completely on their own resources.

Take the Minikovsky family, for instance. After working in Puerto de la Cruz for several years they were able to save enough money to buy fourteen acres of land about twenty miles off the highway, in the midst of native farms. It was virgin land and first had to be cleared. Their first crops were a failure due to the lack of water, so they bought a few chickens and a colony of bees, which they put in a borrowed hive.

By persistent work they now have after two years several hundred chickens which they raised from the incubator, and more than twenty hives which bring them a good income from the honey. They are gradually getting on their feet and are content.

However, they had two little children who were not yet christened. The mother was determined that they would not become Roman Catholics. Her joy was indescribable when she learned that we would return in a few days for the baptisms. We arrived on the promised day at 10:30 and found the whole family dressed in their Sunday best. As they have no relatives except Mrs. Minikovsky's brother, who lives with them—the parents of both of them perished in Poland during the war—they had asked some friends from Puerto de la Cruz to be the godparents. One was an Italian woman, a devout Catholic, and the other was an attractive young Venezuelan girl, the daughter of a doctor who is a Mason and had therefore left the Catholic church.

It was a simple service in their primitive one-room cottage, but one which they will long remember. While we were drinking a cup of tea, their neighbors came in—a stately old man of pure Indian blood with a little grey moustache and straight hair, and his wife, a buxom Negro woman with kinky black hair. We were told that he is the richest man in the neighborhood. He raises sugar cane, yucca and corn. Soon we were all sitting down together to a chicken dinner amidst a Tower of Babel, where Spanish, German, Polish and English mingled.

VENEZUELAN WEDDING
Dr. Falk (at right) officiated

A FIVE-HOUR DRIVE due south on a beautiful highway without a single curve took us to the mighty Orinoco River. On the other side, reached by a ferry, lies Ciudad Bolivar—the old city of Angostura, where the famous Angostura bitters were formerly produced. It is a city of contrasts—next to the new, luxurious, air-conditioned Gran Hotel Bolivar is a dirty bar and restaurant. Guests arriving

in Cadillacs and Packards are accosted by beggars in rags.

For many years Ciudad Bolivar has been the setting-out place for the fabulous gold and diamond mines. Diamonds are found in the black and sparkling Caroni River, but their source has never yet been discovered. When the stream runs low, as it does every fifteen or twenty years, people flock from far and wide to pitch camp along its banks, dig pits in the uncovered sand, and pan it for the gems.

Venezuela's wealth is as yet only scratched on the surface. Ten years ago, by chance, iron ore was discovered in the mountains south of the Orinoco. After removing the top layer of soil, the iron ore was found to go down to a depth of 1,000 feet, so that with present estimated shipments of ten million tons a year, it will be at least fifty years before these mines are exhausted. The quality of the ore is so high that 70 per cent of it is iron.

We spent an interesting day and night at the Iron Mines Company of Venezuela, a subsidiary of Bethlehem Steel. High in the mountains, which could very well be somewhere in New England, nestles the little camp of El Pao, which has a club house with a swimming pool and bowling alley. From there we were taken up still higher and shown the whole process of mining, from where huge chunks of ore had been taken from the mountain, passed through mammoth crushing machines and loaded in freight cars to be taken to the shipping point at San Felix on the Orinoco.

More widely known are the mines of Cerro Bolivar, farther to the south. A new town has sprung up at the junction of the Caroni and Orinoco rivers, where ore is transferred from train to boats which carry the load to the new U.S. Steel plant near Philadelphia. Pue Ordaz, unlike the oil towns, is laid as a model city, with special sections each class of worker, from beaut villas for staff personnel to sim strictly modern apartment houses for tive workers. A school, church and cial center, as well as a large hospi are under construction.

Venezuela is like one of its d monds, with many facets. Another took us to the tobacco plantations n Maturin. In the valleys, with the l Andes towering on all sides, grow plants which produce the tobacco for popular Venezuelan cigarettes. We sp a pleasant night at the comfortable ho of the overseer of one of these pla tions, a German whose young wife ca as a bride two years ago directly fr Hamburg. They are the only Europe for miles around, but thanks to her gra piano, which she brought with her, an three-months-old baby, she is happy a content in her tropical home.

Another young Hamburger bride not so happy. Her Canadian husband a small auto repair shop several mi from a deserted town in the midst of *llanos*. She has a two-year-old boy, the extreme monotony and loneliness her life have almost caused her to cra up. She is living in hope of taking a t back to Germany this year, but her h band insists that she leave the child he for fear that otherwise she will not retu

There are many other tragedies in t land. After long searching we fina found an elderly German couple livi in a thatched native hut in the utm filth and poverty. The woman clear the land all alone with a pick and sho and is fighting a losing battle with natu to produce enough vegetables to make living. Her husband does not like gard work, so he spends his time building

new house. Everything they have tried has failed. They started once with chickens, but all the birds got typhoid fever and died. Even the woman caught the illness from the chickens! Now they are sure that if someone would just give them an "old" tractor their troubles would be over. They are confident that success awaits them and in spite of their hardships they refuse to give up and move to Caracas.

WHEN THE WHEEL of fortune spins, some in Venezuela are lucky. But for those who never succeed, Venezuela is heartless and unconcerned. There are no old age pensions, no old people's homes, no charitable organizations, no employment bureaus. When a man is down here, he is usually out.

This trip showed us more strongly than ever, what a great task and duty await the Protestant church. It was a challenge not to become tired or discouraged, but to remember the shining, tear-stained eyes of Mrs. Minikovsky as she grasped our hands and thanked us for seeking her out in their forsaken, frontier outpost.

Thanks to modern inventions, these outposts are becoming a little less forsaken. Dr. Falk now broadcasts each Sunday over the government-owned *Radio Nacional* to hundreds of families all over Venezuela who for so many years have been cut off from contact with a Protestant church. In the years to come, other pastors will come to devote their time and energy to building up and ministering to these ever-growing congregations in this land of contrasts.

LET THERE BE LIGHT

By L. DAVID MILLER

Because the altar is the focal point of our worship the work of an acolyte can help inspire devotion

THE HOUSE OF PRAYER was filled with beauty and holiness as the prelude began. The congregation became quiet. All was well until a door slammed in the distance, announcing the entrance of the church sexton. Vested in his work clothes he proceeded without ceremony to the altar where he brought forth a pack of safety matches, removed one, struck it, and proceeded to light the altar candles.

One candle did not immediately respond. The unhappy sexton lifted the candle, adjusted the wick, lighted the candle and replaced it. The entire episode took one minute and several matches. During that time, the congregation thought little about God and the things of the soul.

Another Lutheran church made the lighting of the candles a bit more inspiring. A boy, vested in black cassock and white cotta, approached the altar in a spirit of reverence. He carried a brass candle-lighter with the wax taper burning. His humility and efficiency in lighting the altar candles were in keeping with the dignity, solemnity, and symbolism of the worship service.

Such contrasts in worship procedure are not uncommon in the Lutheran Church. Every Lutheran should be aware of the significance of the symbolism of candles on the altar. An understanding of their purpose should result in a more worshipful experience for all.

Candles on the altar are attractive, but their primary purpose is more profound. They are a source of light, but in this modern age more adequate illumination can be provided than by resorting to primitive beeswax.

The altar is the focal point of Lutheran worship. Candles on the altar are symbols to remind us of the Light of the world. If the candles are not lighted in a dignified and reverent manner, the result may destroy all aesthetic appeal and detract from worship. There is nothing quite so incongruous as to see candles on the altar signifying Our Lord—the Light of the World—and behold them not lighted. Properly used and appreciated, the symbolism of candles may be a beautiful and inspiring aid to worship.

It is customary in most churches to train boys or men to be acolytes. The importance of this service to the church should be emphasized—even above playing on the church's baseball team. To assist the pastor in the chancel of the church is an honor not to be taken lightly. It should inspire boys to be worthy of selection. Their joy upon receiving this honor is reflected in the faithfulness and devotion with which they fulfill their responsibilities.

This privilege of service should never be treated as a chore, nor as an irrelevant duty that may be performed indifferently. The entire congregation will share the same attitude. When an acolyte takes pride in serving God by the faithful discharge of his duties, the congregation

Candles Are Symbols
They should be lighted reverently

will share his enthusiasm and reverer

The harmful effect on worship may illustrated by the careless acolyte v was late in getting to church one wi Sunday. The prelude was almost c pleted when he arrived. He hastily moved his top coat and put on his v ments. By the time he grabbed his lig and rushed into the chancel, the pro sional hymn had begun. As the pa proceeded down the center aisle, he ticed to his horror—and to the amu ment of the congregation—that acolyte in his haste had forgotten to move his boots. What is worse, they m have been his father's boots for the s of his feet beneath his vestment m him look like Minnie Mouse in a com cartoon. The boy managed to light two candles by the time the minis approached the altar, but hardly any sang the hymn. Everyone was watch to see if the minister and the acol would collide before the altar.

The lighting of the candles in Go House should never be a burlesque worship. It should be an inspiring of devotion, rich in meaning both to acolyte and to the congregation.

My White Hat Was a Bargain

By BETTY LAWRENCE

"Will you sell me your hat?" asked the lady old and sweet, so we completed the deal right out there on the street

ONE DAY LAST SUMMER a nice old lady, a complete stranger to me, bought the hat right off my head.

The adventure taught me two things: not all strangers are sinister TV-character types; some say, "God bless you, dear."

The second lesson was that I learned not to tell my family every little thing that happens to me. Ever since the day I came home without my favorite hat I have been expected to bring home other fantastic adventures.

That brief encounter with that dear, wheedling old lady gave me a taste of adventure I was better off without. There is too much wear and tear on the nerves in this always-looking-for-excitement. That sweet old lady doesn't know what she let me in for.

My family is small help. "Everything happens to mother," they say. "Whoever heard of utter strangers buying the clothes right off one's back? It happened to mother!" repeats my family.

IT WAS MID-SUMMER and very hot. I wore a white-linen, open-crown hat, my favorite one. It was five years old but the hat had developed such an adaptable personality I simply could not give it away. No matter what the summertime occasion, the hat was just right!

On this day as I was crossing Market Street, trying to decide where would be the coolest place to lunch, I heard a female voice say, "Will you come here, dear?"

I looked around. Sure enough, the voice I heard was addressing me.

Its owner sat in the back seat of a car parked at the curb; and I could see instantly that she was very old. She leaned forward and said to me wistfully, "Would you mind telling me where you bought your hat?"

I BLINKED SEVERAL TIMES. I am no fashion plate and this was a compliment to be lingered over. I was deeply touched.

How I would love to have said, casually, "Oh, this is just a little thing I whipped up!" But a Sunday school teacher's conscience prohibited this. As a matter of fact, I could not recall where I had bought it. Somewhere in Pittsburgh, I guessed aloud.

We were very serious. She in the car —I on the sidewalk.

"Oh, dear," she wailed. "I keep telling my husband what kind of hat I want but he never brings me the right one. I am 94 years old, and I just can't shop for myself anymore. Yours is just the hat I want."

She looked at me with about ninety years' practice. "Will you sell it to me, dear?"

NO PAST EXPERIENCE had prepared me for anything like this. I feed beggars at the door. I am charitable as possible in my opinions. I set my sights firmly on the Ten Commandments. But what does one do in a situation like this?

Here was I, wearing my favorite hat. On the other hand, here was this 94-

year-old sister who loved hats, but was handicapped with a husband who did not understand them. Was it right to condemn him to a life of hunting hats that didn't suit? How could I clutch my precious hat and go on my way? I should feel mean and miserable every time I put it on.

Still, it was my favorite hat!

"It's such a lovely hat," she was cajoling, "how much do you want for it?"

SHE WAS 'way ahead of me. I hadn't even mentally parted with it yet. How could I put a price on a five-year-old hat, not too expensive in the first place? I wondered if I was dreaming all this. It seemed too strange to be bargaining about my hat in the middle of a street, during a hustling, downtown lunch hour.

I gave up.

"Here," I smiled, "if you really like it —it's yours!"

But she was filled with principle. She would not take the hat as a gift. That would not be right, she said. "Will you take a dollar for it?"

Trancelike I took the dollar. She took my hat. Her own she immedia threw on the floor like so much tra Mine she placed lovingly on her he You could see she and the hat were o

She was 94 years old, but she wigg and squirmed and finally found her in her little pocket mirror. That looked fine on her. She thought so, t because she beamed on me and said h pily, "God bless you, dear."

SHE HAD MY HAT. I had her dollar was dismissed. A short while later, the five and ten cent store, trying to capture my equilibrium, I snapped ba A terrible urgency came over me. "I got to give back this money! After it was a five-year-old hat!"

I fairly flew back to the spot, but s was gone. At the dinner table that ni my family was wide-eyed. Except for fact that I did return from a shoppi trip with a dollar, and that never ag have they seen my white linen hat, would not have been believed.

So now I have a dollar, a reputati and a very sincere blessing from one w knew how to grow old!

CHANGE OF HEART

By HAROLD HELFER

Everybody guessed that Joe had inherited a fortune when he became the town's most generous man

THE FIRST THAT ANYONE in town knew that Joe Dover was a second cousin of Andrew Dover, the California plane builder, was when they saw Joe's name listed among the survivors in the newspaper story of the famous manufacturer's death. When Sam Gallway, the report on the local paper, called up Joe a asked him for some remarks that might like to make about his famo relative, Joe had been his old dour a surly self and said, "Why should I s

anything about him? We didn't know each other well. Besides, it's nobody's business what I may or may not have thought about him."

Joe always had been a hard fellow to get along with, bitter and sardonic, and just about the most quarrelsome person in town. In fact, during the past few weeks he apparently hadn't been well and he seemed more gaunt and dried-up and raspy-tempered than ever.

THE STRANGE and dramatic change was noticeable about a week after the Andrew Dover obituary had come out. It also was noted that Joe Dover had been seen conferring with Al Rothbard, the attorney who wrote most of the wills in the town. It was not hard to put two and two together and that's what everybody in town was doing and coming up with some very spectacular answers.

Doc Farraday, the druggist, probably summed up the concensus of the town as well as anybody when he said, "Well, if Joe Dover gave $5,000 to the Community Chest, then that second cousin of his must have left him at least $50,000 —maybe more."

Of course, if Joe had just given that $5,000, it would have been sensation enough. But he gave to other things too. Before, people had been loath to go up to him for any charitable cause. He'd just about bite their heads off. But when the news got out about his showing up at the Community Chest office out of a clear blue sky and giving all that money, other organizations began to go after him. The Heart Fund, The March of Dimes, and so forth. It wasn't only that he gave to these other things too. It was the friendly, good-humored way in which he did it.

That probably is what was more startling than anything else, the change in his attitude. Not so much in any one big matter, but in the little things about him. Joe had even started going to church regularly, something he seldom did before.

FOR INSTANCE, the way he showed up at the field with those kites. Of course, it had been nice of him to purchase the kites for the youngsters. After all, what did it come to? No more than $3 or $4. But what was, well, rather touching, was the way he stood around and showed the small fry how to handle the kites, patiently helping to extricate and salvage the kites of this boy or that whose string got fouled-up.

Then there was the way he was always giving tips to people, a dime to the old news vendor on the corner, a quarter to some waitress, ten or fifteen cents to a soda jerker, whereas, in the past, he generally grumbled just having to pay the regular cost of anything. Here again, it was the way he did it that people just couldn't seem to get over, the gracefulness of his manner, the sincere smile.

That was what really got people, the way he'd suddenly transformed from a person down on everything to an individual obviously entranced with the world about him. Instead of a crochety character with the corners of his mouth perennially turned down, he was a delight to behold as he smiled or nodded good-naturedly at this or that or the other. Doc Farraday was moved to say, "I'll change my estimate—I bet now that Joe

Dover was left at least $500,000." But this remark was made without rancor.

HAND IN HAND with everyone's entrancement at the evolution of one in their midst from an old sourpuss into a charmingly amiable character went the speculation as to how much inheritance Joe Dover actually had received. And now, Sam Gallway, the feature writer, wondered about both aspects as he stood at a distance and observed this thin, gaunt man, leaning back so peacefully on his park bench and taking in with such serenity the gliding ducks and swans in the pond in front of him.

Joe Dover not only was observing the ducks with obvious delight but he had a warm and friendly smile for everyone who came along. And he also seemed to be enjoying keenly everything else about him in the park, the flowers, the swiftly swerving flocks of birds that came flying along, the dancing butterflies.

Sam Gallway, who remembered so well the asperity and austerity of this man sitting on the bench, watched entranced for awhile. Then, rallying his newspaperman's nerve, he sauntered over toward his quarry.

"Don't know how well you'll remember," Sam Gallway spoke up first, with a wry smile. "I'm the reporter on The *Sentinel* you chased out of your office once or twice. Mind if I sit down on the bench by you?"

"Not at all," Joe Dover smiled up at him. "Nice to have your company. Sorry for any past difficulties. Beautiful day, isn't it?"

"You know," Sam Gallway said, giving the thin man a long, fascinated, close-up sidelook, "people in this to can't get over how you seem to ha changed lately. And everybody's wo dering how much money Andrew Do left you."

THERE! SAM GALLWAY had let h have it, a one-two punch. He was quite sure what to expect, but was nev theless quite surprised at the calm w Joe Dover took it. "I suppose I m be the object of quite a bit of specu tion, at that," he chuckled.

"Well, you know, you have und gone something of a transformatio The words came out matter-of-fact but Sam was watching him from the c ner of an eye with the professional tensity of a newspaperman.

"I suppose," Joe Dover spoke up flectively, "one can forget the wonder life all about him. I do feel I am enj ing life now almost for the first tim

Trying to sound casual and not at as if he were probing for a big sco Sam Gallway said, "How much w you left by Andrew Dover, if I m ask?"

There was an imperceptible pau Then Joe Dover, smiling, said, "Nothin Why should he have left me anythin We hardly knew each other."

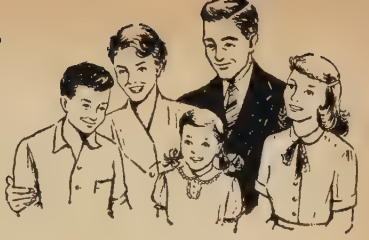
"You mean he didn't leave you thing!" gasped the reporter. "But y were seen consulting with Al Rothba the attorney . . . !"

"I talked to him about my own wil said Joe Dover, quietly.

"Your own will . . . ?"

"Yes." Joe's smile was a little ruef but warm. "You see, the doctor has t me I don't have much longer to live."

AIR CASTLES ARE NICE until you step out of the door.



FORBIDDEN TOPIC

WHEN WE HAD seen Karen settled in her cabin, Dan and I thought we'd better be on our way. We saw a good many family groups wandering about the camp and the coolness of the woods was tempting. Nevertheless, it seemed like a good idea to move along.

"Can't we go swimming?" Pete demanded.

"Not today, son." Dan gave him a man-to-man slap on the back. "That's for the campers. You know how a lot of extra people would mess up their buddy system."

"Oh, sure." Pete knows all about the buddy system from being at scout camp with Dan's troup. But Susie wasn't so sure it was good to give up so easily. She was getting set to give me an argument when the counselor called me aside.

"Will you walk down here with me for just a minute, Mrs. Melton?" she asked pleasantly. With a questioning smile at Dan, I followed her out onto the wooded path.

AT FIRST I had been surprised to see such a young girl in charge of the group, but it didn't take long to see that she knew what the score was. "It probably isn't necessary to say this to you, but we find the campers have a happier time if we warn the parents about some dangerous topics for letters. It is good for them to get letters from home so that they feel all is well there, but we'd be glad if you didn't tell them about illnesses in the family."

"I hope we'll have none," I laughed. "It's especially important not to tell them about sick pets, as that can be quite unsettling," she went on, sounding very serious. "Then, too, it's well not to mention good times their friends are having and that they are missing. And, above all, I'm sure I don't need to tell you that if you feel homesick for her it would be best to tell her when she gets home next week instead of writing about it. There! That's all of my little speech. Now, are there things I should know about making Karen happy here?"

"I can't think of anything. She's not usually backward about mingling with people so I'm sure she'll feel at home quickly, especially with such a wise counselor. You seem to have things figured out."

"If I have, it's from seeing how things work over a period of years. I've been a counselor for two years and before that I came here as a camper. I hope Karen's going to have as wonderful a time here as I have had."

WE'D BEEN strolling back toward the cabin as we talked. She finished the last sentence on the cabin step and Karen came forward looking a bit worried. Her counselor grinned reassuringly. "Just wanted to know if there was anything special you needed, like chewing tobacco or something. Your mother says you can get along without it." The girls burst out laughing, which made the time a good one for a quick good-bye.

Settled in the car again, the four of us played guessing games for a while. Then Susie elected to take a nap and Pete moved up front with us. I dropped my arm around him and he settled against me, looking up now and then to slip a remark into the grown-up conversation.

Smiling at Dan over Pete's head, I registered a resolve to "baby" him a little more. It's so easy to forget how young he is when there is a younger member of the family. Oh, I don't mean wrap him in cotton wool or make decisions he's capable of making for himself—but give him an opportunity to be close to me now and then without having to feel defensive before the other children.

"PENNY FOR YOUR thoughts," Dan offered.

"They're worth far more than that. Besides, they are top secret. Of course, what I should be thinking of is how to finish my canning and still get my house cleaned in time for those meetings I let myself in for this fall."

"You women! All you think about when someone is coming to the house is how you're going to get the house all sparkling clean before the event. After all, these aren't health inspectors who are coming. They're just members of the congregation."

"And at least half of them will be women who know good housekeeping from bad. I don't want to look a perfect fool!"

"Why not?"

"Why not! Of all the silly questions. Nobody does—not if you have the least bit of self-respect!"

"Hey, you weren't supposed to say 'self-respect.' You were supposed to say 'pride.' That's the way Pastor Ittel cornered Charlie Mawson in our Bible class last week. Then we went on to say pride was the root sin of all sins. Anybody Charlie might have gotten huffy, but I a great guy that fellow."

"Well, my goodness, everybody has have some pride, some self-respe What's wrong with that?"

"The way we finally worked it out think we came to the conclusion y pride mustn't be in yourself, but in w God does for you and through you."

CONVERSATIONS like this always ma me uneasy, especially if one of the c dren is listening. I'm so afraid throwing ideas like this around may g them wrong ideas we won't know they picked up until they crop up in some w that may shake their faith. I know t getting my windows washed is my o affair and while I should do all my w to God's glory, I'm the one who's go to polish the floors. I couldn't resp myself if I didn't. But men like to arg and I knew if I said what I thought I wouldn't let it drop there.

"Who do you think will be coming the meetings at our house? The pas said he wanted to keep them down small groups, didn't he?"

"That's the way I understood it. Sm groups made up largely of people w are very much wrapped up in the c gregation with just enough others to k us from feeling smug."

"I don't see how anyone could f smug in a Christian congregation, you? There's so much—oh, well." gazed out at the beautiful summ scenery, wondering how anyone co help loving God when they saw his w derful world.

When we pulled into our own drive laughed a bit ruefully. "I surely ho this week will do Karen a world of go for I miss her already. But after w her counselor said, I can't let her kno

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

IT IS NO SECRET that the thirty-two scholars who were the revisers of the RSV, along with the fifty who were their advisors, have been severely attacked for a supposed theological bias. They have made a vigorous reply, as they can very well do. They declare that "the Revised Standard Version is a faithful translation of the passages which affirm or are the ground for affirming" the usual and even the crucial doctrines of the churches.

But why must there be a "battle of the versions" fought largely with charges and countercharges about certain doctrinal losses which, it is alleged, the churches will suffer by using the RSV? Why not consider the gains that will accrue to Christian people as they use the version with its greater clarity and force regarding certain doctrines?

As an example of gain we have now in John the word "Counselor" instead of "Comforter" to designate the Holy Spirit.

COMFORTER, IN THE King James Version, suggested One who ministers solace to persons in grief and peace to those under trial. Yet the Holy Spirit, as revealed at Pentecost, is a quite different person to God. He is characterized by power propelling the church forward into a worldwide and age-long victory for Christ. Doubtless the apostles did have comfort in their martyrdom but this is far from the fullness of the Spirit's ministration to them and to us.

(King James Version)

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he will testify of me:

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

(Revised Standard Version)

"But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."

(John 14:26)

"But when the Counselor comes, whom I will send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me;"

(John 15:26)

"Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you."

(John 16:7)

Now the word is Counselor—a great word for the great One. The revisers say that they gave it zealous consideration. The Greek word means "one called to aid" as teacher, companion, and legal defender. Comforter may have been right as a translation when people understood it to mean "strengthener." Now, though, we need Counselor. It reminds us of the pastor-counselor—the shepherding minister who comes to enlighten and inspire as well as comfort, to lead and guide, to rouse the flagging spirit and to move the whole person into Christian response. Counselor describes, as well as a symbol can, the true work of the Holy Spirit.

Personal Problem Clinic

Remaking disposition

QUESTION: I have been told by four or five people that I "fly off the handle" too easily and too frequently. Two of these critics are from my own family, the others from the outside. They tell me also that I am too critical toward other people, that I expect perfection from everyone. I have lost some friends and they assure me that these qualities are the reason. How can I get rid of harmful traits?

REPLY: Temperament is inherited, but it is also subject to discipline and alteration. But the actual patterns of your negative behavior are the results of your own experience. Failure to control native feelings and to restrain your speech are the immediate sources of your trouble. Back of the surface manifestations, however, there may be some unfortunate experiences or a set of conditions which make you dissatisfied and even irritable.

1) Search yourself for any annoying conditions or experiences which irritate you. If possible, eliminate them. If that cannot be done, recognize that some unpleasant conditions have to be condoned. Then determine to make yourself over in spite of them. Ask the help of God.

2) Recognize the sanctity of personality—of all persons—despite defects. Admit to yourself that every person is of inestimable worth and significance, that everyone has sensibilities which may easily be injured, and resolve to hold them all in high regard.

3) Avoid "jumping to conclusions." Suspend judgment until you have enough evidence to justify a judgment. This will help you to avoid impulsive words or acts.

4) Practice self-control, and add to it a readiness to be helpful to others, and to bring to them satisfaction rather than fault-finding. These are values which you can acquire only by practicing them.

5) Try to see others' good points and to play down their actual faults.

6) If you fail from time to time, don't abandon your purpose of self-improvement. Renew your efforts. Take stock of self from day to day.

False move

QUESTION: Last Sunday Miss —, a teacher of juniors, in discussing the lesson, referred to Tarsus as being near Damascus. A certain Jimmie asked her whether Tarsus had been moved—that his map showed them five apart. The teacher frowned, upbraided the boy for disrespect, and sent him from the room. Jimmie, of course, told his parents and now everyone knows it. What should the procedure have been?

REPLY: Miss —'s procedure was unfortunate. Various better ways were open.

The teacher might well have admitted her uncertainty, brought out a map of the Mediterranean world, and invited the class to help find the two points. She could thus have maintained "face," and the boy would have been satisfied. One's sensitivity about personal "dignity" must not be permitted to get in the way of valid procedures. Furthermore, anyone who is a teacher of juniors may well be expected to be acquainted with Bible geography.

On the other hand, the factor of respect is not to be ignored, as far as the pupil is concerned. It should be suggested to Jimmie by a parent or superintendent that he should not have embarrassed the teacher, that anyone can make a mistake, and that he ought to have spoken to the teacher privately after class.

Too economical?

QUESTION: Is it possible for a person or couple to be too economical?

REPLY: Yes. People may so give themselves to attaining some financial goal that they neglect almost everything else—religion, literature, art, travel, nature, music, the drama, friendly association, play. We need proper balance in things economic as well as in all others.

—EARL S. RUDISILL

The World Council for Everybody

The Kingship of Christ. By G. K. A. Bell. Penguin Books. 183 pages. 50 cents.

This is a straightforward, well-organized report on how the World Council of Churches came into existence, and what it has been doing since its formation in 1948. The author, the Church of England's bishop of Chichester, has been close to the center of interchurch life for nearly 40 years. He is chairman of the Council's central committee.

The kingdom of God exists in the world now, and the people of the church are the children of the kingdom. But they are seriously divided. The World Council is an effort of the churches to close ranks in proclaiming "the message of the Kingship of Christ, and the meaning of that Kingship in action," Dr. Bell says.

The author sketches briefly the events from 1910 to 1948 which led to organizing the Council. He explains why the Russian Church and the Church of Rome stayed out. He outlines the Council's structure and describes its functioning.

Especially useful are brief descriptions of annual meetings of the central committee and the important questions dealt with at each. There are chapters on the Council's work of interchurch aid and service to refugees, and of its commission on international affairs.

For a brief and lucid introduction to the World Council, this book is excellent.

G. E. R.

Evanston Documents

The Christian Hope and the Task of the Church. Harper. $5.

This volume contains the papers which will be the basis for the major discussions at the Evanston assembly of the World Council of Churches. The papers were written by groups of the world's most prominent churchmen who have worked on them three years.

The main theme, "Christ—the Hope of the World," will be considered in study groups (some 50 persons each in 15 groups) during the first week of the assembly. The 130-paragraph report on this theme (printed as the last chapter in this volume) was produced by 32 persons, including some of the best known theologians of this generation. The report is in three main divisions: "Christ Our Hope," "Christ and His People," and "Christ and the World."

Beginning on the second Monday of the assembly, delegates will divide into sections for application of the central theme in six specific fields. Reports to be taken up by each section are published in this book. The sub-themes are: 1) "Faith and Order—Our Oneness in Christ and Our Disunity as Churches"; 2) "Evangelism—the Mission of the Church to Those Outside Her Life"; 3) "Social Questions—The Responsible Society in a World Perspective"; 4) "International Affairs—Christians in the Struggle for World Community"; 5) "Intergroup Relations—The Church Amid Racial and Ethnic Tensions"; 6) "The Laity—The Christian and His Vocation."

Anyone who wishes a ringside seat at Evanston (even though not physically present at the assembly) should study this book with great care. Basis ideas scheduled for examination at the assembly are carefully set forth. This book is of permanent value as an important statement of world Christian thought in the mid-twentieth century.

G. E. R.

Secularism as an Ally

Secularism a Myth. By Edwin Ewart Aubrey. Harper. 191 pages. $2.50.

In this book, Dr. Aubrey challenges the present church attitude of hostility toward secular forces. He argues that secularism should not be considered as the modern rival of Christian faith, but as a potentially helpful ally.

He makes no brief for materialism, fana-

tic nationalism, anticlerical feeling, or communism. These are, of course, contrary to the spirit of Christianity. But he does present a strong (if somewhat one-sided) defense of much that the church frequently denounces and dismisses as being secular. "Secularism has become a rallying cry for religious forces, much as paganism was in the early Christian church, or 'the infidel' in the Middle Ages, or popery in seventeenth-century Protestantism." Not infrequently, says the author, this attack is a form of escape from responsibilities of the church in modern society.

In this volume (which constitutes the Ayer Lectures delivered last year at Colgate-Rochester Divinity School) Dr. Aubrey, professor of religious thought at the University of Pennsylvania, has carefully documented the churches' attack on secularism, traced the course of Christianity and secular thought since the Renaissance, and stated the secular involvement of religion. This reviewer found the chapters dealing with "Spiritual Values in Secular Movements" and "Christian Strategy" the most stimulating and rewarding.

What should the Christian strategy toward secular movements be? Not condemnation or careless dismissal, but a strategy based on the Christian idea of love (*agape*). Briefly stated this would mean: "(1) understanding the other as he is in his own situation, (2) keeping steadily in mind the Christian conception of what he ought to become, and (3) pouring one's own energies into his life so as to help him to become what he ought to become."

The prospective reader should know that this book is written in a scholarly style; that much of it will challenge his thinking; and that not a little of it will be disturbing, all to the good! He should also be aware of the misleading title. ALFRED L. BECK

Rochester, N. Y.

Preaching Like the Apostles

Sent Forth to Preach. By Jesse Burton Weatherspoon. Harper. 182 pages. $2.50.

This book for preachers and seminary students presents a study of the work of the Apostles to find the secret of successf preaching for our day.

Regarding the Apostles, the author say "Their world, in atmosphere, attitude, a movement had much in common with o own. They met their world with amazi success. Do we preach as men frustrat by the magnitude and complexity of t problem of living in a world like ours?" " the preaching of the Apostles are to found the secret of effective power, t message, motives, and ideals, which alo can feed life and strength and Christi character into the preaching in any age."

Speaking of the success of the apostol method, the author says: "They began obscure men. From the standpoint of ed cation, wealth, social prestige, political ecclesiastical influence, they were witho advantage, and claimed none. They faced world that challenged them at every st with the weapons of intolerance, falseho and force. They were like sheep amo wolves. By all human reckoning they shou have been no more successful than 'tho Galileans whose blood Pilate mingled wi their sacrifices.' Yet, by the end of t century, before the last of the Apostles h died, their cause was rooted in the hea of humanity beyond all uprooting. By A. 100 there were Christian churches in principal cities from Jerusalem to Rom

The book examines the nature of apo tolic preaching in seven stimulating cha ters entitled: Apostles of Christ, The D namic of Preaching, The Nature of Preac ing, The Word of the Gospel, Making Di ciples, Building Up the Church, and Tes of the Road. ROLAND G. BORTZ

Palmerton, Pa.

Story of the American Passion Play. Lawrence E. Tucker. American Passion Pla Inc. 201 pages. $3.

The story of the development of the a nual production of the Passion Play in t Scottish Rite temple in Bloomington, I This drama has been presented each ye since 1924, usually ten times during Ap and May. Beside the crucifixion story, oth scenes from the life of Jesus are include

New Bishop Announces Plans

SWEDEN: Malle. July 28.—YESTERDAY the new bishop of Stockholm was appointed. The government chose Dr. Helge Ljungberg, vicar of one of the downtown parishes in Stockholm. Dr. Ljungberg was highest in the election held by the clergy two months ago.

In a broadcast interview and in newspaper interviews on the day of his appointment Bishop Ljungberg, 49, said that he will devote the main part of his energy to the problem of the giant parishes of Stockholm. There are parishes with more than 125,000 members. In the outskirts of Stockholm there are young people who have never seen a church. The civil authorities have made all kinds of difficulties for the church in its desire to divide the giant parishes and build new churches. Even though there are many pastors in these parishes, pastoral care is insufficient.

Bishop Ljungberg is distinguished both as a pastor and as a scholar. He is a doctor of comparative religion, with Old Nordic religion as his special field, and he was active earlier as an assistant university professor. But he has also served as a minister, and knows pastoral work thoroughly. During World War II he was in charge of organizing pastoral work in the military forces of Sweden. In radio he has been trusted with the "personal problem clinic." In Bishop Ljungberg, not only the diocese of Stockholm but the whole Church of Sweden has a new leader not of the kind that can be expected to create sensations or emotional upheavals but a gifted and solid worker.

Bishop Ljungberg is the second bishop of Stockholm. The first bishop, Dr. Bjorkquist, 70, will retire on Oct. 1 because of age. I had the privilege of meeting Bishop Bjorkquist the other day when he was vacationing at this seaside resort. He told me he was glad for the opportunity of starting a new period of his life. This man of strong will knows no rest.

He will concentrate on two things, he said: laymen's work in the church (especially the organization *Kyrkobroderna*), and ecumenical co-operation in Scandinavia. He came here directly from an ecumenical gathering in Denmark.

The churches of the Scandinavian countries have varying problems. Sweden has its strong free churches. Denmark has its factions of Grundtvigianism and Inner Mission. Norway has its factions of conservative pietism and modernism. Finland has its problems with a pietistic tradition. Co-operation at the grassroots between the Lutheran churches of Scandinavia has so far been slight. Bishop Bjorkquist will now be a crusader for new church life through co-operation of the Scandinavian forces.

A crusader: the term was the bishop's own description of his coming activity. He was a crusader once before, when in 1909 he was one of the leaders of the young church revival. In groups of two, students crusaded in industrial centers, meeting anti-Christian propagandists in public debates. In the second period of his public life, Bjorkquist became the founder and leader of the Sigtuna foundation, where contacts were made between the church and various groups of the Swedish society, especially intellectuals and labor. In Sigtuna, Bjorkquist became the president of a folk high school, which he made an important part of the Sigtuna foundation. The third period of his public life started in 1942, when he became the first bishop of Stockholm. And now in the fourth period he will become a crusader anew.

With great satisfaction Bishop Bjorkquist related that on his 70th birthday, June 23, leaders of all religious groups in the capital had honored him: not only leaders of his own church but those of all free churches, of Roman Catholics, of Jews. To the bishop this was a sign of the good will of the church, and the creation of this good will is to a great extent due to his work.

—STEN RODHE

Norwegians Helped Rebuild Lutheran Home for Boys

FRANCE: Paris. July 20.—An unusual project was completed in Paris this month, when young people from Norway finished a three-year task of reconstructing a refuge for homeless boys. The work was finished by 44 Norwegian churchmen—students, builders, and youth workers, led by the Rev. Henry Dahl-Johannessen, Oslo youth pastor.

The boys' home is in Paris' eleventh ward, which is not among the beauty spots of the city. Three summers ago the first team of young Norwegian laymen came to Paris, bringing along a few carpenters and other builders. They brought their own food and materials, paid their own travel expenses, and sacrificed their summer holidays so they could begin reconstruction of the dilapidated and abandoned building which had once been the Lutheran *Bon Secours* orphanage.

It is Norway's Bishop Eivind Berggrav who first proposed that the youth of his church undertake this work. He saw the empty building during a visit to Paris, and realized that putting it in good condition would be a concrete and useful way of indicating the friendship of the Norwegian people for the tiny Lutheran minority in Paris (12,000 among a population of over 4 million). He used his influence to collect funds, and last year made a personal gift to the orphanage of the Goethe prize which he received from the German city of Hamburg. Support was also provided by the interchurch aid committee of the Church of Norway (*Kirkens Nodhjelp*).

Each summer Norwegian students hav continued the project, spending part of eac day in hard work and the rest in sharin with French youth in the study of socia problems and the church's program o youth work. Groups of Lutherans from th French capital have paid return-visits i Norway, establishing personal friendship among families, youth groups, and congre gations.

The home will be opened in November at a ceremony scheduled to take plac when Bishop Berggrav returns from hi American journey. At that time he is t receive an honorary degree from the Prote tant faculty of theology of the Universit of Paris, and will be made a member of th French Legion of Honor.

Not only has the building been reco structed by the young Norwegians, but i has been completely furnished. Even th chairs, bedding, and wallpaper came fro Norway.

Friendly relations between the Luthera churches of France and Norway were firs established in 1895, when Madagascar be came a French colony and the Luthera Church of France founded an auxiliar committee for the Norwegian mission there Additional impetus toward co-operation wa received in 1949 when the bishop of th Paris Synod, the Rev. Etienne Meyer, toure Scandinavia. At that time Norwegian bish ops and the Interchurch Aid Committee de cided to send a Norwegian pastor to serv German-speaking Lutheran immigrants i southwestern France and the Oslo youth pastor to work with the Lutheran youth organization of Paris.

Soon the foundations of permanen collaboration of young people from the tw churches were laid during a camping holi day at Chamonix, French Alpine resort a the base of Mont Blanc. The twelve young people sent from each of the capitals ex perienced the discovery of a different kin of church life. The Norwegians learne about the life of a small minority church and the Parisians discovered the life o a large folk church while studying the his tory and doctrine of Lutheranism.

Common mission interests, personal exchanges, and the reconstruction of the Paris orphanage have become part of a permanent program. Paris Lutherans are now planning a parallel enterprise in Oslo. Their dream is to build or adapt a "French-Norwegian Home" that would provide a welcome to visiting French Lutherans and serve as a center for regular collaboration between the two churches.

CONTINUED SUCCESS is reported at the Institute de Glay, former Lutheran secondary boarding school near Montbeliard. The institute was reconstructed after the war with help from the US Committee of the Lutheran World Federation. It is now a center for meetings, study courses, and retreats, similar to the Scandinavian folk high schools and the German Evangelical academies. A second institution is planned in the near future by the Church of Alsace-Lorraine in Bensheim, near Strasbourg.

CHURCH RECONSTRUCTION in Alsace-Lorraine is progressing, with four churches recently completed. A new industrial settlement in Lorraine has been provided with a chapel. Two parsonages are under construction. Initiative was taken by the Metz parish to alleviate the housing shortage that is causing great hardship in all parts of France. As the first step, 19 one-family houses are being built by a co-operative group known as the Society of Young Lutheran Families. When these homes are constructed, a large block of apartments will follow.

AS IN FORMER years, public interest in ecumenical Protestant and Lutheran developments was shown by the French Broadcasting Company. On four successive days, reports and recordings of the Evangelical Church Rally at Leipzig, Germany, were broadcast. A 13-member French delegation attended the rally.

THE SWEDISH Mission to the Jews which has been working in France among refugees from Germany and central Europe for several years, has been reorganized as an officially recognized corporation under French law. Close collaboration with the French Lutheran Church has been assured by church representatives, including the director of the Paris Inner Mission who serves on the Swedish Mission board.

—PETER FRAENKEL

THE NEWS IN THE CHURCHES

IOWA

"Spirit of 76" Fills Urbandale Mission

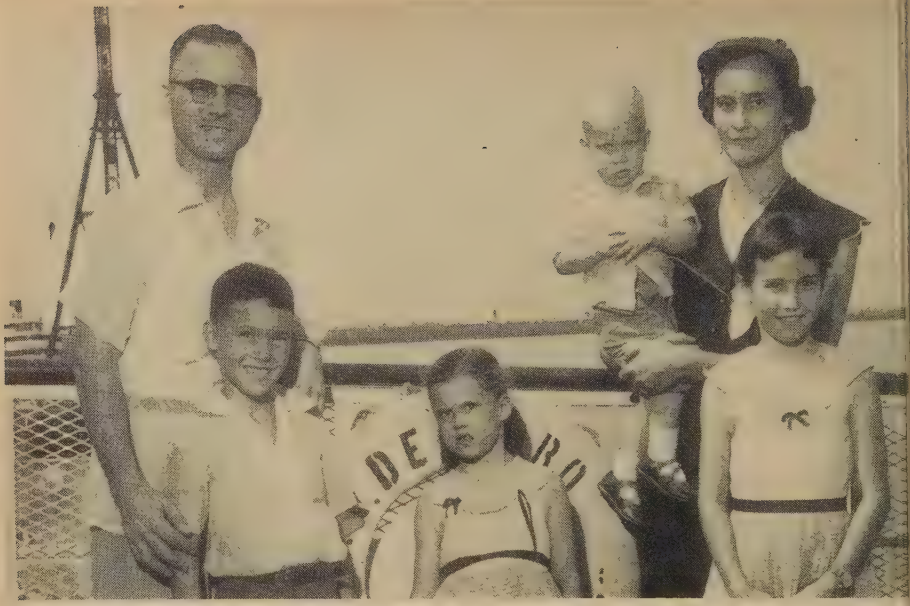
By ALFRED J. BEIL

SEVENTY-SIX prospective members and friends shared in the first Sunday service at the Urbandale mission, in Des Moines, July 18. Held in the American Legion Hall, the service included a sermon by Synod President Alfred J. Beil and music by a choir of 11 voices. The Rev. Harold Rygg, Northwestern Seminary graduate and the first mission developer to be called by Iowa Synod, conducted the liturgy with the assistance of two ministerial friends.

Iowa Synod expects to sponsor the Urbandale mission until a hundred members have been placed on the charter roll. Pastor Rygg hopes to reach this goal in December. The congregation will then make application to the Board of American Missions for salary aid.

THE PROPOSED Second Century Program formulated by the synodical board is being given final consideration before presentation to the Joint Conference in Des Moines, Oct. 25. The period to be covered extends through 1960, when the 107th convention will give recognition to progress made in congregations and synod.

Particular emphasis will be given to (1) deepening the spiritual life of the congregation, (2) added zeal to win the unchurched, (3) assuming greater stewardship responsibility, (4) organizing new congregations, (5) broadening the program of parish edu-



SAILING. Dr. Lorin Wolff had been for seven years president of the Midwest Syno which became part of the new Central States Synod in June. The ex-president began new career last month, and he and his family sailed by freighter from New Orleans f West Africa. Dr. and Mrs. Wolff will be missionaries in Liberia (Delta Line Phot

IOWA . . .

cation, (6) increasing the effectiveness of the auxiliaries for greater responsibilities in the total life of the congregation, (7) greater advancement of the program of the Iowa Synod and the ULCA.

If the statistical goals are reached by the end of the seven-year period, the parochial report for 1960 will list 44 congregations, or a gain of seven; 31,388 communing members, or a gain of 14,806; $1,307,554 current and benevolent offerings, or a gain of $635,224; 17,374 Sunday school pupils, or a gain of 8,534.

THE SECOND annual Prayer Emphasis is being prepared for use by the congregations. On Sunday, Sept. 5, congregations will be asked to pray that the churches will accept and benefit by stewardship plans being sponsored by the synod which will be introduced by leaders from the Laymen's Movement for Stewardship at eight district meetings, beginning at Burlington, Sept. 7.

On Oct. 3, the Prayer Emphasis will ca for congregations to pray that Preside Franklin Clark Fry will be given spiritu and physical strength to stand the strain presiding over the convention, and that t Holy Spirit will guide and direct the actio taken by the convention in formulating t future program of the church. The pray program will continue each Sunday un the 101st convention is held in St. Luke Church, Sioux City, May 16, 1955.

LAYING OF THE cornerstone at Bethlehe Church, Manly, took place Sunday, July 2 The Rev. Norman Ullestad, pastor, pr sided, and Dr. Alfred J. Beil spoke. Th congregation is building a $75,000 churc on a spacious lot near Highway 69.

THE REV. JOHN KEITH MEYER was i stalled as pastor of English Luthera Church, Iowa Falls, Sunday, July 25. H is a graduate of Central Seminary, a nati of Iowa, and was ordained by the sync on May 18.

THE REV. STANLEY ECKLUND'S installation service was conducted August 8 at St. Paul's Church, Davenport, where he has been called as assistant pastor. The Rev. Emerson Miller is senior pastor. Pastor Ecklund is a graduate of Central Seminary and was ordained May 18.

MARYLAND

Maryland Synod is First To Enter Investing Fund

By WILSON P. ARD

HAGERSTOWN—The Maryland Synod was the first of the 32 United Lutheran synods to place a part of its trust funds in the new ULC Common Investing Fund. The fund was created in January as an aid to boards, agencies, synods, congregations, and institutions of the church in investing endowment money. Maryland placed $4,108 in the fund, which is managed by nine United Lutheran laymen who are experts in banking and finance.

[Second synod to put money in the fund was the Synod of New York and New England, which placed $185,378. One church institution, the Mulberry Lutheran Home in Indiana, has invested $16,000 in the fund. Two congregations which have chosen the fund as custodian of their investments are Concordia, Rochester, N. Y. ($10,330), and St. Mark's, Philadelphia ($5,000).]

Second quarterly dividend of nine cents was paid last month on each $10 share.

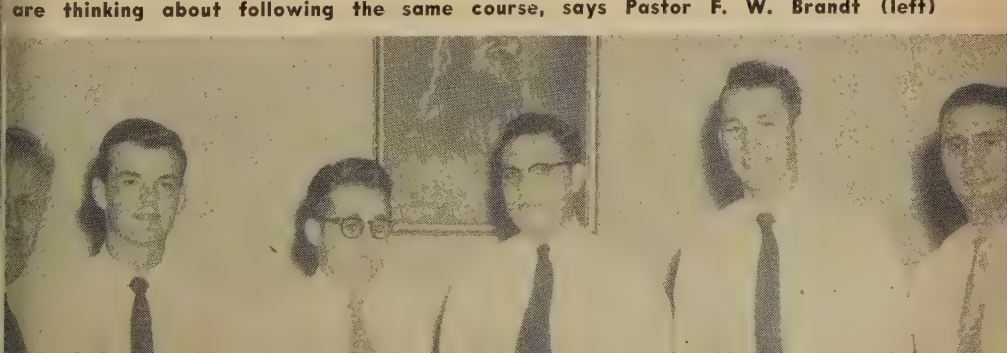
MARYLANDERS in recent weeks gained a congregation and liquidated assets of one which had long ceased to exist. Newly organized Haven Church, Hagerstown (the Rev. Frank P. Cauble, pastor), was formally received into the synod July 18 in a ceremony conducted by Synod President J. Frank Fife. The Gerrardstown parish of Gerrardstown, W. Va., had ceased to exist a quarter-century ago, as its people migrated to surrounding communities. On June 27 President Fife and Pastor Herbert H. Buehler conducted a final service in the Gerrardstown church, "undedicated" the building (symbolized by removing the pulpit, which Dr. Fife carried off in his automobile). The property has been transferred to the Gerrardstown Cemetery Association.

ANNUAL CONVENTION of the synodical Luther League will be held at Gettysburg College Aug. 27-29 with a three-D theme—"Christward through Devotion, through Denial, through Dedication."

INDUSTRIAL RELATIONS CONFERENCES are scheduled for St. Mark's Church, Baltimore, Oct. 23, and St. John's Church, Hagerstown, Oct. 24. Participating in group and panel discussions on Church, Labor, and Management will be Dr. Oscar W. Carlson, president of the ULCA Board of Social Missions; John Ramsay, director of community relations of the CIO; G. Allan Dash, Jr., labor arbitrator. The Rev. Harold C. Letts, secretary for social action, Board of Social Missions, will present the closing summary.

CORNERSTONE was laid for the new parish house, St. John's Church, Martinsburg, W. Va., July 11. Pastor is Frank W. Klos,

FIVE young men from one congregation—St. Paul's in Columbia, South Carolina—are studying for the ministry. Three are in college, two in seminary. Others in St. Paul's are thinking about following the same course, says Pastor F. W. Brandt (left)



MARYLAND . . .

Jr. Assisting were Pastors Augustus Hackmann, Baltimore; Herbert J. Buehler, Jr., Arden, W. Va.; and John M. Grissinger, Jr., Shepherdstown, W. Va.

Church councilmen's meetings will be held in the Western Conference according to this schedule: Sept. 28, Grace Church, Westminster; Sept. 29, Zion Church, Middletown; Sept. 30, St. Mark's Church, Hagerstown; Oct. 1, St. Luke's Church, Cumberland.

INSTALLATIONS: Pastor Richard E. Manning, Boonsboro parish, June 13; Pastor Eugene W. Young, North Carroll parish, June 13; Pastor Michael W. Kretsinger, Lovettsville, Va., parish, June 20; Pastor J. Calvin Moreland, Jefferson parish, June 27; Pastor James G. Horn, Smithsburg parish, July 11.

Baccalaureate service for the graduating class of Washington County Hospital School for Nurses will be held Sept. 5 in Trinity Church, Hagerstown, Dr. Wilson P. Ard pastor.

The Rev. Carroll Boyer was installed as pastor of Good Shepherd Church, Frederick, and the congregation was received into synod . . . The Rev. Harry T. Richwine, Annville, Pa., was called by Waynesboro Church to be associate pastor. Dr. B. Clinton Ritz is pastor.

AMONG THE CONGREGATIONS—Zion Church, Middletown, the Rev. Howard J. McCarney pastor, will dedicate the renovated church building Sept. 12. Cost was $85,000 . . . Attendance at area vacation Bible schools was higher than last year.

Dr. Walter H. Traub, Kountze Memorial Church, Omaha, Nebraska, will be guest preacher at the preaching mission to be conducted by Trinity and St. John's churches, Hagerstown, Oct. 17-22 . . . At the half-year point Synod Treasurer Doub reports $153,141 paid on the total apportionment of $356,520 (or 43 per cent).

Dedication of the parish education unit at Trinity Church, Taneytown, Pastor Glenn L. Stahl, is set for Sept. 5 . . . St. Paul's Church, Frostburg, Pastor William J. Yingling, broke ground August 15 for an additional parish education building.

Parsonage of the Upperco Parish, Pastor Harold R. Stoudt, was dedicated with services conducted by President Fife and the Rev. Richard S. Shanebrook, Manchester . . . Orientation Day for new synod pastors was held June 22 at Baltimore Synod House.

Atomic City Has New Church

An obscure New Mexican village, Los Alamos, had in a dozen years become the world-famous center of atomic energy development. Soon after the U.S. Army moved in with its project, a Lutheran woman took the initiative in organizing a Sunday school for the numerous new residents. In 1952 this became a United Lutheran Church home mission project. This spring the congregation dedicated its new church (*photo page 41*). Pastor Dale L. Knudsen receives church key in dedication ceremony (*below*).

Los Alamos now has a population exceeding 12,000. There are 15 congregations in town, and several have converted existing buildings into churches. The Lutheran congregation has completed the first new church building in the community. Several other churches (including a Missouri Synod Lutheran) are under construction.

NEW YORK

New Rochester, Buffalo Conferences to Convene

By HERBERT A. BOSCH

ROCHESTER—At Zion Church, here, on Sept. 15, Dr. Frederick R. Knubel, president of the Synod of New York and New England, will for the first time officially convene the new Rochester Conference.

On the following day, Sept. 16, formal organization of the new Buffalo Conference will take place at Zion Church, Clarence Center.

These two new conferences are being created by splitting the Western New York Conference into two parts—a course of action that was adopted at the synod convention in Johnson City in June.

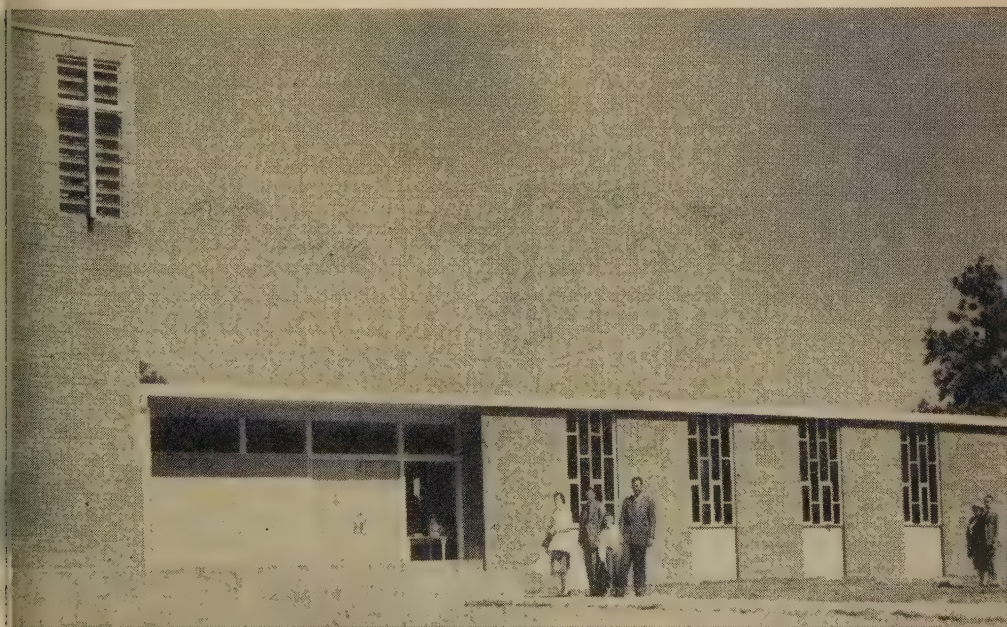
The present members of the synodical executive committee—the Rev. Alfred L. Beck, Rochester, president of the Western Conference, Ellsworth Miller, Buffalo—will remain on the committee until their successors are elected. Dr. Knubel has appointed committees on constitution, program and nominations to plan for the organization sessions of the two conferences.

In deciding to divide the Western Conference into a Rochester Conference and a Buffalo Conference, the synod took a significant step in the direction of proposed decentralization of synodical administration. A tentative plan for decentralization, establishing six districts within the synod (giving each much of the authority now reserved for the synod itself), was presented and discussed at the June convention. It will be discussed by conferences and congregations up to the time of next year's synod convention, when it is expected that definite action will be taken.

FOR THE fourth successive year the pastors of Rochester conducted a two-day retreat, June 21-22, at Vine Valley on Lake Canandaigua. They discussed synodical and parochial matters, and elected officers: President, the Rev. Paul G. Alberti; vice president, the Rev. John B. Sanborn; secretary, the Rev. Edward W. Uthe; treasurer, the Rev. Walter Cowen.

THE CONFERENCE committee on parish education will sponsor a Youth Week at Silver Lake, Aug. 22-29, with the Rev. Martin Dietrich, pastor of Ascension Church, Snyder, as dean, and the Rev. Donald M. Pichaske, pastor of St. Mark's Church, Kenmore, as director.

APPROXIMATELY 600 people, in 225 cars,



NEW YORK . . .

attended the first summer service at a drive-in theater, in Buffalo, sponsored by St. John's Church, the Rev. Martin J. Hoeppner pastor. The church is holding one such service each month this summer, and other churches are following suit.

SUNDAY SCHOOLS of the Buffalo area have created a visual aid library which will supply materals to all groups. The Rev. J. Oscar Neeb, retired, is the librarian in charge.

THE REV. CHARLES J. MENGE, pastor of St. Paul's Church, Williamsville, has been elected president of the Buffalo Pastors' Association. Other officers elected are: vice president, the Rev. Walter C. Ohrt, St. Luke's Church, Ridgway, Ont.; secretary, the Rev. John W. Roberts, Jr., Grace Church, Buffalo; treasurer, the Rev. Joseph F. Callahan, Good Shepherd Church, Tonawanda.

ULC PASTORS of Buffalo are arranging a luncheon to honor Bishop E. G. Gulin of Finland when he visits Buffalo in October.

THE TWENTY-EIGHTH anniversary of the ordination of Dr. John M. Strodel and his bi-lingual ministry at Christ Church, Buffalo, was marked on June 27. Members of German-speaking civic, social and music groups gathered in the church to pay tribute to him.

THE REV. MATTHEW L. WINTERS was installed as assistant pastor of Holy Trinity Church, Buffalo, July 12, with Dr. John G. Fleck, vice president of Western Conference, officiating . . . The Rev. Ivar O. Ivarsen has resigned at St. John's Church, Gardenville, to accept a call to Redeemer Church, Yonkers . . . The Rev. Paul R. Hoover, pastor of Grace Church, Rochester, was chairman of Rochester's civic observance of Memorial Day, and wrote a special pageant produced for the occasion . . . The Rev. Harold Sticht has resigned the pastorate of Good Shepherd Church, Rochester, because of illness.

THE REV. ALBERT HORN has arrived in Rochester to direct the Inner Mission Society, after serving in a similar field in Baltimore . . . St. Timothy's Church, Grand Island, officially welcomed one of the national Luther League Caravans in mid-Ju . . . Kensington Church, the Rev. Carl Prater pastor, dedicated a stained-gla transept window in memory of its first pa tor, the Rev. John F. Bornhold . . . Richa H. Schaefer and Walter E. Schaefer, so of Mr. and Mrs. Edward Schaefer, Roc ester, were ordained recently at a speci service authorized by the Ministerium Pennsylvania at Redeemer Church, Roc ester . . . At the same service, Bernard Engelhardt, of Concordia Church, Buffal was ordained and also called to a char in the Ministerium.

PENNSYLVANIA

Lutheran Chaplains Attend Training School

By CARL WEBER

PHILADELPHIA — Chaplains from sev states and the District of Columbia attend the chaplain school of the Second Arm active duty training program June 13-27 Fort George G. Mead, Maryland. T school is designed to keep them abreast their duties as reserve officers under t leadership of Col. Edward J. Kroenc (Missouri Synod), director of training.

Lutheran chaplains were the dinner gue of Chaplain Engebreck Midboe, secreta of the Service to Military Personnel Bure of the National Lutheran Council. He di cussed with them the responsibilities of h position and the co-operation desired chaplains and synods.

United Lutheran chaplains attending t school were Col. Frank M. Brown of Phil delphia, director of Lutheran World Acti in the ULC; Lt. Col. Pierce M. Willar Perry Point, Md.; and Maj. Logan L. Kuhn Perryopolis, Pa.

Also present at the dinner were Lt. Gu A. Ritter, hospital chaplain at Fort Mea Maj. H. A. Corbe, New Kingston, Pa., a sistant training officer; and Lt. George Booth of Hershey, Pa., adjutant of the u which administers the chaplain school.

The Rev. Albert W. Shumaker, pastor

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

NEW PIPE ORGAN at Salem Church, Minneapolis, was used last month for Concerto for Organ and Orchestra composed by Seth Bingham (standing, right). William Teague of Shreveport (at organ) and 21 members of Minneapolis Symphony Orchestra played the new concerto at the convention of American Guild of Organists held July 12-16 in St. Paul, Minnesota.

Redemption Church, served as chaplain with the army reserve unit stationed at Fort Knox, Kentucky, during July.

A special meeting of the Philadelphia Conference has been called for Oct. 25 in Immanuel Church. The Rev. Albert W. Shumaker, strategy committee chairman, is planning the program.

The Rev. and Mrs. Ralph Kerstetter were honored June 25 by the congregation of Grace Church, Roxborough, at a dinner celebrating the 25th anniversary of his ordination and their wedding . . . Miss Elizabeth Muench, treasurer of the conference Women's Missionary Society, and member of Reformation Church, died June 27.

Redeemer Church, Penndel, observed its 50th anniversary July 11. Speaker was the Rev. William S. Heist, pastor emeritus . . . The Rev. Robert T. Zuch, assistant pastor of St. John's Church, Overbrook, was commissioned as a missionary to Japan and will sail soon.

The closing session of vacation Bible school at St. Luke's Church recorded 18 Puerto Rican children out of 30 . . . The four vacation Bible schools of Lutheran churches in Wilmington, Del., had a total enrollment of 450 students.

THE GERMANTOWN (Philadelphia) Home's Board of Trustees decided to modernize the center unit of the old main building to provide facilities for 35 aged residents. Cost of the renovation will be approximately $325,000.

Church Music Criticized At Organists' Convention

By RELIGIOUS NEWS SERVICE

ST. PAUL—Church music and musicians received some criticism at the national convention of the American Guild of Organists. It came from two friendly critics who agreed that religious music standards had been raised in recent years but felt there was still room for improvement.

Allen C. Lannom, associate professor of the Boston University College of Music, said that "church musicians have been as guilty of playing to the gallery of public acclaim as have the performers of radio, television, movies and the concert stage.

"These are the stop-pullers, the pedal-fanatics, the symphonic self-expressionists, the rubato goldfish, the arm-swingers, the finger-prestidigitators, the sentiment-and-emotion boys and the yell-leaders," he explained.

Mr. Lannom charged that "the church

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WANTED

The Irving-Fillmore, Illinois Parish would like to get in touch with an elderly Minister. Any minister interested please write to Secty. of the Irving, Illinois Lutheran Church.

WANTED GROUP WORKER

for Teen-Age Department in a Lutheran Neighborhood House. Must be College Graduate. Experience not necessary. Apply Lutheran Community Services, 3145 Russell Street, Saginaw, Michigan.

MUSIC CRITICIZED . . .

has too long been the champion of mediocrity and the defender of questionable standards of culture."

One of the obstacles that must be removed to increase progress toward better music, Mr. Lannom said, is "the idea that a choir is a 'come one, come all' organization. Churches carefully screen all ministerial candidates but rebel at the ph losophy of selectivity in the music depa ment," he noted.

But some encouraging developments al were reported by Mr. Lannom: More 16 and 17th century music is being sold th ever before for church use . . . Anthe and organ pieces written around Gregori and choral melodies are asked for regular . . . Organists and choirmasters are becor ing less fearful of the contemporary idio . . . More musicians are choosing selectio according to the church year.

Edward G. Gammons, organist of Grot school, Groton, Mass., and an organ bui ing consultant and lecturer, said that "mu of the music that is heard in church tod can be described only as a little short blasphemous."

"Its sole purpose," he added, "is oft that of entertaining, diverting and relaxi the listeners, or glorifying the performe thus destroying the attitude of true worshi

Mr. Gammons said, "People should fe the closeness of God's presence rather th admire the technical prowess of the v tuoso."

Religious musicians could "take heart the increased emphasis placed upon chur music and liturgical arts in general in t leading seminaries and theological schools Mr. Gammons said.

Delegates participated in a service Central Lutheran Church, Minneapolis. T sermon was by the Rev. Glenn G. Lew rector of St. Clement's Episcopal Churc St. Paul, and chaplain of the Minneso chapter of the American Guild of Organis

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WANTED
Director of Religious Education to supervise Sunday School and Youth activities, and assist in general parish work. State age, education and experience. Write the Rev. Henry V. Kahlenberg, D.D., Trinity Lutheran Church, St. Petersburg, Fla.

SERVICE OPPORTUNITIES
Director for Lutheran Settlement House, a group work agency in an inter-racial setting. Person responsible for planning and directing religious and activities programs for all ages with staff members. The director would also participate in community work. College training and experience required. Program workers, male and female, to guide boys and girls of school age and work with adults in a neighborhood setting. Salary scale and personnel policies available on request. Write stating qualifications and training to: Sister Betty Amstutz, Executive Director, 1340 Frankford Avenue, Philadelphia 25, Pa.

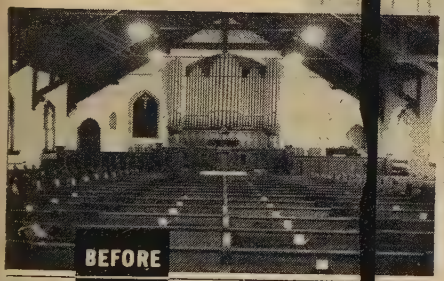
NEW YORK

Country Church is Saved By a "Retired" Pastor

By LUTHER S. STRALEY

ALBANY—A country congregation, almo ready to disband seven years ago, ce brated its 115th anniversary last mon with youthful vigor and enthusiasm.

a new Wicks pipe organ belongs in church remodeling



In planning to remodel the chancel at First Christian Church, Jefferson City, Mo., it was decided to include a new Wicks organ.

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NEW YORK . . .

Revival of the Argusville Lutheran Church in Schoharie County began in 1947 when Dr. Herbert D. Shimer retired at First Church, Albany, after a long and successful pastorate. He had completed almost 50 years in the ministry, but had no intention of resigning himself to inactivity.

He became supply pastor at Argusvi and has continued the work with unslacke ing energy. Services are held each Sund youth and adult confirmation classes instructed, and there is regular pasto visitation. The church building has be thoroughly renovated.

After the Argusville congregation w organized in 1839 it became one of t most thriving in the old Frankean Syn Beginning about 1900 there was consid able change in the population of the co munity. Many of the old Lutheran fa lies moved away. The village was we ened by two disastrous fires.

For two years before 1947 church se ices were held only part time, the Sund school was feeble, and the congregati seemed about done for. The rebirth h come about through diligent efforts of t synod through its home mission staff a committee on rural work, and Dr. Shime affectionate and untiring pastoral care. Eugene C. Kreider, synodical superinte ent of home missions, was guest preac at the anniversary service on July 11.

TWO YEARS was the time limit sugges by Pastor Richard I. Crossland for Mess congregation in Schenectady to complete church building. (Until June 25 this year-old mission congregation had be called Second English Lutheran Churc A beautiful building had been begun 1950, but services were still held in basement, pending completion of the m section of the church, when Mr. Crossla was installed as pastor in 1952.

In two years, Pastor Crossland propos a parsonage should also be built and congregation should become self-suppo ing. These things could be accomplish he said, by an active program of evan lism, "telling other people the good ne about Jesus Christ." Also, the congregati should immediately begin holding its se ices in the unfinished main floor of church, "until we get tired of seeing it u finished."

The new parsonage was dedicated October, and two months ago the comple church was dedicated. Synod Presid

IN THE FAR NORTH

A Casavant organ has recently been installed in the First Presbyterian Church of Anchorage, Alaska, located at 2,500 miles North West of Seattle. Even in that country one may depend on the reliability of such an organ.

Also Church Woodwork

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Frederick R. Knubel and Dr. R. H. Gerberding, executive secretary of the ULCA American Missions Board were speakers.

ATONEMENT CHURCH, Saugerties, the Rev. Theodore E. Hammer pastor, is marking its 95th anniversary with property improvements, including purchase of adjoining property at $16,500. Anniversary Sunday, June 6, the Rev. J. Christian Krahmer, a former pastor, was guest preacher.

ST. JOHN'S CHURCH, Canajoharie, Dr. Walter Krumwiede pastor, received $500 from the estate of Mrs. Katherine Miller as a memorial to her husband, the late Henry Miller. Other gifts were made to the congregation by Miss Emma Naegele in memory of her parents . . . A baptistry was recently dedicated.

AMONG THE CONGREGATIONS — Summer services (3:30 P.M.) are sponsored by the Mohawk Valley Lutheran Pastors' Association in co-operation with the Palatine Society and the local congregation, the Rev. Stanley Haverly pastor, at the Palatine "Shrine" just west of Nelliston . . . The Rev. and Mrs. Robert Ireland, Faith Church, Schenectady, are representing the Schenectady County Council of Churches at the Evanston Assembly . . . St. Paul's Church, Richmondville, the Rev. Robert E. Reisch pastor, conducted a two-week vacation Bible school in co-operation with Richmondville Methodist Church . . . Our Saviour Church, Schenectady, the Rev. George Haag pastor, dedicated a new electronic organ . . . Repairs and improvements costing $7,000 were completed at St. John's Church, Troy. The Rev. B. F. Rudisill, pastor, conducted the rededication service.

PENNSYLVANIA

Manheim Church Makes Its Annual Payment — One Rose

By ERNEST J. HOH

LANCASTER—Annual festival of the Red Rose at Zion Church, Manheim, was held in June. The pastor, the Rev. Raymond Foellner, served as liturgist. The sermon

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PENNSYLVANIA . . .

at the morning service was delivered by the Rev. Parker B. Wagnild, M.S.M., director of Gettysburg College choir. The afternoon memorial address was delivered by the Re Wallace E. Fisher, pastor of Trinity Churc Lancaster.

The festival is for the payment of "o rose" to the heirs of Henry William Stieg who deeded land to the congregation 1772. The payment this year was made the Hon. Carleton T. Woodring, judge the Court of Common Pleas, Third Judic District of Pennsylvania. Mrs. Gilbert La Dannehower of Westfield, New Jersey, a cepted the payment.

Roses were distributed to all the Stieg heirs in attendance. The young men's cl of the Sunday school is in charge of a sp cial rose garden near the church, occupyi the site of the congregation's first chur building, from which the roses are taken f this festival occasion.

Dr. Paul C. Empie will be the princip speaker at the Brotherhood Retreat on Se 11 at the Manor Camp Meeting Ground Approximately 150 to 200 men attend t retreat each year.

The conference Sunday school conve tion will be held at Grace Church, La caster, in September. "Weekday Chur School and the New Children's Progra will be the main subject of discussion. M Catherine Juram and the Rev. Harner Mi dleswarth will be speakers.

Dr. Ernest J. Hoh, pastor of Emmanu Church, Lancaster, was the guest preach at the Pennsylvania Chautauqua at M Gretna, Pa., on Aug. 1.

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—Changes of Pastorate—

MARYLAND

RICHWINE, HARRY T. From First Churc Annville, Pa. To Evangelical Luther Church, Waynesboro, Pa., associate past

PACIFIC

SCHWEITZER, ALVIN A. From St. Matthew Church, Brantford, Ont. To Redeem Church, Vancouver, B. C.

SOUTH CAROLINA

HOFFMEYER, RALPH. From Atoneme Church, Laurens. To St. John's Churc Walhalla. (Oct. 1)

LOADHOLDT, EARL. From St. John's Churc

Johnston. To Faith Church, Batesburg.

WEST VIRGINIA

MEISTER, ROBERT L. From Zion Church, Tipp City, Ohio. To Trinity Church, Charleston.

DECEASED

Rev. John Alberti

The Rev. John Alberti, 67, pastor emeritus of St. Paul's Church, Philadelphia, died July 29 of a heart attack while driving near Ovid, N. Y. He retired last year after serving St. Paul's for 18 years.

Born in Linz, Germany, in 1887, he graduated from the University of Leipzig and was ordained in 1908. After serving as a missionary in East Africa for four years he relinquished his duties in 1913 because of illness. He went to Ontario, Canada, and served three parishes. In 1932 he was transferred to St. Paul's Church, Johnstown, Pa.

Following his retirement Mr. Alberti was an active supply pastor in English and German. He was a member of the Board of Governors of Waterloo College and Seminary, Ontario, Canada, and former associate editor of the *Canada Lutheran*.

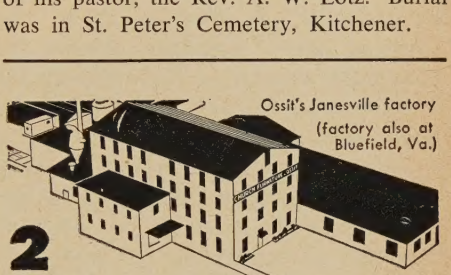
Surviving are his wife, the former Elizabeth Meyer; a daughter, Eva M., a deaconess at Mont Clare, Pa.; and five sons—the Rev. Gotfried, Linden, N. J.; the Rev. Paul G., Rochester, N. Y.; Siegfried, of Johnstown, Pa.; Dr. Harry, and John G., of Philadelphia.

Funeral service was held at St. Paul's Church, Philadelphia, with Dr. Charles M. Cooper, Dr. Emil E. Fischer, Dr. William F. Hermann, the Rev. Ernst Schmidt, and the Rev. Martin C. Wisznat participating.

Harvey J. Graber

One of Canada Synod's most prominent laymen, Harvey J. Graber, died in Kitchener July 25 at age 66. He was a member of St. Peter's Church, and at the time of his death was chairman of the executive committee of the synod. He was a former president of the synodical Brotherhood and was the first Canadian to join the Lutheran Laymen's Movement. He was a delegate to ULC conventions and a member of the Lutheran Laymen's executive committee.

Mr. Graber was active in civic affairs. A week before his death he attended the opening of a power station named in his honor because of his years of service as chairman of the Kitchener Public Utilities Commission. He is survived by his widow and five daughters. The funeral service was in charge of his pastor, the Rev. A. W. Lotz. Burial was in St. Peter's Cemetery, Kitchener.



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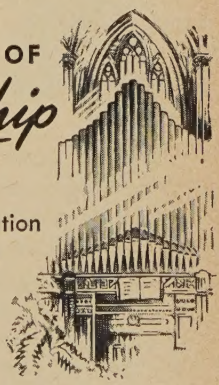

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In conclusion . . . . . .

IT IS NO SECRET that there has been sharp disagreement between Americans and Europeans in working out the study documents (*see* "Books," *page 33*) to be used at Evanston by the World Council assembly. In thinking about "the Christian hope," Americans thought the Europeans were too pessimistic about the improvement of human life which can be expected in this world.

This month a writer in The *Christian Century* was scornful about one of the sentences in the statement on "Christ—the Hope of the World." "The Cross," says the statement, is "the place where all men and all nations without exception stand revealed as enemies of God, lovers not of truth but of the lie, children not of light but of darkness . . ."

Those are stern charges to make against ourselves. But Lutherans generally side with the Europeans in such talk. The Christian hope begins at the point where we recognize ourselves to be completely hopeless. We are wholly dependent on Christ our Lord, but in him we have everything—strength, courage, and therefore hope.

PROBABLY MOST OF US don't take our Christian faith quite that seriously. If we save our money we'll have a fine 1955 car. Our children are growing up to be smarter and more successful than we are. We hope for things which we consider attainable, and are satisfied with them.

We may be more doubtful of the future of our world than our fathers were, but we try not to think too much of that. We still have some confidence that humanity will climb steadily upward.

But Christianity doesn't say that. It says that our normal human condition is exactly like that of our Lord's disciples on the day when he was dead on the cro All of their hope was shattered. Th courage was gone, and the rest of th lives would be pale and poor. Then ca the word that their Lord had risen fr the grave. God was the victor. Throu faith in his victory, their lives were giv back to them a thousand times brigh than they had ever been.

THIS IS THE THEME the Evanston sembly is trying to help all Christians understand. Christ is our hope—our o hope. With him, we can be sent to concentration camp singing. We can sa rifice for our neighbor cheerfully though our neighbor doesn't even s "thank you." We can die when necessa and it doesn't matter at all.

We are content to settle for short-ran hopes only when we lack confidence the living Lord. We try living on c own strength only when we haven't e perienced the strength he can give But such lack of faith is normal. Ev the best Christians sometimes falter. W can't believe in God just because would like to. The best prayer is, "Lo teach me to believe."

Faith isn't merely a collection of ide about God and the universe which stowed away in our thinking during chil hood and have never disturbed since. is something we must get from God fre everyday, and put our whole weight in everything we do.

At Evanston this week famous theol gians will say things like this in scholar language. I shall listen carefully and t to report what they say. But everythi can be summed up simply: Christ is o hope, and the world's only hope. Nothi else really amounts to much.

—ELSON RUFF

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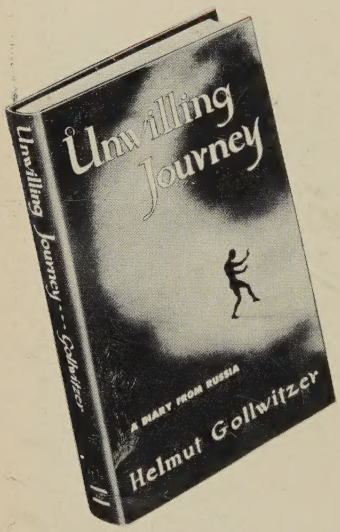
Recommended Reading . . . .



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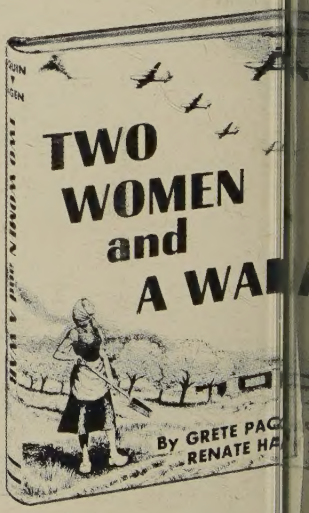

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